

NEW Christian Advocate

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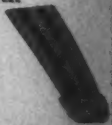
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NOV

NEWSLETTER

METHODIST BIGNESS EXPLAINED. Many pastors are having a hard time keeping tabs on a multitude of programs at home and overseas. To help them, the Louisville Conference Commission on Promotion and Cultivation ran a "test project." It called together its pastors and invited in top executives of most boards and agencies to explain new developments. The meeting clicked. Nearly 200 of the conference's 259 ministers turned out for a three-day session. Now the Commission on Promotion and Cultivation, Chicago, is talking about similar meetings elsewhere in the U.S. Next in sight is a series in some of the 10 Plains states.

MORE POLISH PASTORS. On his recent visit to Poland, Bishop Ferdinand Sigg, Zurich, Switzerland, ordained 21 candidates for the Methodist ministry.

MRS. W. EARL LEDDEN DIES. The wife of the former president of the Council of Bishops died of a heart condition Oct. 14, at Corning, N.Y. In spite of an earlier attack, Mrs. Ledden was attending a retreat for members of the bishop's cabinet and wives. Burial was in Syracuse, N.Y.

MINISTER'S SON WINS NOBEL PRIZE. Canada's Lester B. Pearson, son and grandson of Methodist preachers, is winner of the 1957 Nobel Peace Prize. The first Canadian to get the award, he helped bring peace to Korea and the Middle East, served as president of the United Nations General Assembly.

MORE INDUSTRIAL CHAPLAINS WANTED. Watch for a big push to recruit more industrial chaplains, and to brief ministers on labor-management problems. Already in the hopper are three big meetings. The Board of Social and Economic Relations has okayed a chaplains-in-industry conference in Washington, D.C., Dec. 16-17. Methodists will participate in a National Council of Churches-sponsored meeting next April, then hold their own convocation in November, 1958.

(For more church news see page 98)

Serving a Congregation is only half of your church's job

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The pain-pinched faces of his mother and father lighted with a wonderful smile—so wonderful that the hiding boy decided in that moment he wanted more than anything else to do something that would cause light like that to shine in people's faces.

—HAROLD RUOPP, Minneapolis, Minn.

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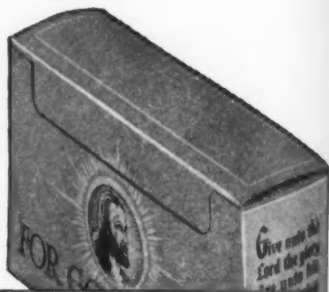
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On the Record

A Time for Greatness

THE PATIENCE, the sincerity, and even the faith of Methodists are being tested these days in the crucible of racial struggle. As the Commission of 70 moves into the fact-finding phase of its study of our church's jurisdictional structure, the nation is torn with emotionalism.

There are some who say that this is no time to discuss such touchy matters. There are others—far wiser—who declare that Methodism, the only Protestant group with a considerable number of Negroes (more than 350,000) in its membership, can make a contribution no other church can make in these times.

Six fact-finding subcommittees are hard at work (September, October, and November) hearing opinions in all jurisdictions of The Methodist Church. They are listening to every Methodist who wants to appear before them in 24 key cities across the nation. They are doing this in obedience to the 1956 General Conference, which set out to study the strengths and weaknesses of the jurisdictional system, including the racial aspect.

The big task, of course, will be to assemble and collate all the facts and opinions for study of the full commission. Whether additional testimony or questionnaires may be re-

NOVEMBER, 1957

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FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

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NOVEMBER, 1957

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quired will depend upon what the study of data collected in the hearings reveals.

The move to study the jurisdictional structure goes back at least to the Boston General Conference of 1948, but little was actually done until last year, when a constitutional amendment was proposed. It will pass overwhelmingly. Under its terms, a local church will be able to transfer from one annual conference to another, or a conference from one jurisdiction to another, when all parties concerned are ready.

A second accomplishment of the 1956 General Conference was the setting up of the Commission of 70. Both the administrative and the racial aspects of jurisdictionalism come under study of this commission.

It is well known that leaders in the Southeastern Jurisdiction strongly favor keeping the system. Bishop Arthur J. Moore, for example, recently expressed the conviction that it "is essential to the continuing growth and unity of the church and therefore cannot be surrendered."

Leaders in other sections of the church have expressed their opposition to the system in equally strong terms. Bishop G. Bromley Oxnam says that "jurisdictional promotional agencies are an unnecessary, costly, and ineffective interposition of potential bureaucracy and constitute a danger of deepening provincialism in outlook as well as of separating our people from the fuller riches of the whole church . . ."

Having lived with the jurisdictional system for almost 20 years, Methodism now faces the task of appraising this administrative struc-

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ture, without regard to the segregation-desegregation issue. The place of the jurisdictional council should be appraised. The function and time of holding the jurisdictional conference needs discussion.

The argument about keeping faith with some plan that was essential to reunion is outdated. It ought to be possible for a mature church to re-appraise its structure at any time and, by democratic processes, arrive at workable decisions for its future operation.

The job of the Commission of 70 is to make a systematic study of all opinions and to report its findings to delegates of the next General Conference, three months before it meets in Denver in 1960.

When I talked recently with C. Cooper Bell, director of the commission and chairman of the panel that took testimony in four cities of the Western Jurisdiction in September, he was optimistic. He said, "I hope and believe we can solve the problem of the jurisdictions within the family with no rupture in the church. I believe the study will clear the atmosphere and leave The Methodist Church free to do the great work of the kingdom of Christ."

The Commission of 70 is under competent and consecrated leadership, and members are truly representative of the whole church. We pray that the working of the Holy Spirit may enable them to make a thorough and decisive report to the church when their job is done.

Keenan S. Lynch

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He Wrote . . . *the World's Best-Loved Hymns*

By FREDERICK E. MASER

Wesley's Methodists learned their theology through Charles' hymns, and they sang their devotions lustily joyfully.

THE HYMNS of Charles Wesley were not composed in the cool manner of a pedantic scholar; rather they were born out of the heat, vitality, and passion of experience.

Foremost among the various experiences about which Charles wrote was his conversion. Like his brother John, he was influenced by the commentaries of Martin Luther. John had been struck by a reading of Luther's commentary on Romans, Charles by his commentary on Galatians.

"I spent some hours this evening in private with Martin Luther," he writes, "who was greatly blessed to me, especially in his conclusion of the second chapter. I labored, waited, and prayed to feel 'who loved *me*, and gave himself for *me*.'"

Frederick E. Maser, who is superintendent of Northwest District, Philadelphia, has an extensive collection of Wesleyana, including rare hymnals.

Luther had written, "Therefore thou shouldst so read these little words *me* and *for me*, as to meditate well upon them, and deem that they have much in them. Use thyself to lay hold of this little word *me* with a sure faith, and apply it to thyself, and do not doubt that thou art of the number named in this little word *me*."

Three days later Charles received this assurance. He enjoyed the sweet consciousness that Christ had died for *him*.

A year later he wrote a hymn memorializing this event: "O for a thousand tongues to sing." This great hymn, filled with certainty, triumph, and joy, was first in the *Methodist Hymnal* until, in 1935, it was supplanted by the majestic "Holy, holy, holy." It still retains its charm for the Methodist, however, and is sung far more often than most hymns.

Throughout its 18 verses, it emphasizes the personal nature of conversion.

But the conversion experience was not the only foundation for Wesley's hymns. He wrote about practically every experience in life. The watch night service, held originally each month by Wesleyan

Methodists, gave rise to two still popular hymns: "Blow ye the trumpet, blow" and "Come, let us anew our journey pursue." This latter hymn contains some of the swiftest moving and most charming lines that he wrote:

Our life is a dream;
Our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.

The arrow is flown,
The moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

When he and his brother, John, received word from America of the death of George Whitefield, they each responded characteristically—John wrote a sermon which he preached "at the Tabernacle near Moorfields" while Charles wrote a hymn:

Servant of God, well done!
Thy glorious warfare's past;

The battle's fought, the race is won,
And thou art crowned at last.

Charles wrote on many subjects concerning which we no longer sing hymns. I have in my collection of Wesleyana his *Hymns of Intercession for All Mankind* as well as his, now scarce, *Hymns for the Use of Families and on Various Occasions*. The former contains such diverse subjects as hymns "for the Church catholic," "for all prisoners and captives," "for the Jews," "for the Turks," "for the heathen," "for the Arians, Socinians, Deists, Pelagians," and the latter book contains hymns "for a sick child" and "for a child cutting his teeth."

No congregation today would stand to its feet with a sense of eager anticipation if the pastor should announce, "Let us now sing the hymn for a child cutting his teeth."

But if Charles Wesley's hymns were founded on life's experiences,



they were also based firmly upon the Scriptures. Two volumes of his hymns are based entirely on biblical verses, beginning at Genesis and ending at Revelation. Most of his other hymns reflect that his mind and heart were steeped in biblical thought and language.

"Love divine, all loves excelling" is a handy illustration. Its opening verse is built on Romans 8, its third on Malachi, and its last on Revelation, "Finish, then, Thy new creation."

The second verse of this great hymn caused some sharp theological contention. Charles had written, "Take away our power of sinning," a reading that is found in the early hymnals. John Fletcher, however, objected strongly to that expression. He felt that to take away the power to sin was to destroy the freedom of the will. And John Wesley was sufficiently disturbed to delete the verse from the famous edition of 1780, which is the basis for all the hymnals of English Methodism today. Since then the verse has been emended to read, "Take away our bent to sinning." But the best emendation is, "Take away our love of sinning."

The point is that the Wesleys were meticulous in what they permitted their societies to sing. The Methodists learned their theology through song. The hymnbook provided a course in theology as well as a means of devotion.

In the valuable little book,

Hymns of Methodism (out of print), Henry Bett has shown us how Charles Wesley's mind and soul were steeped in the Bible. One lovely quatrain, Dr. Bett points out, combines several portions of the Scripture: Psalm 36:9, "For with thee is the fountain of life;" Revelation 22:17, "Let him who desires take the water of life without price"; Numbers 21:17, "Then Israel sang this song: 'Spring up, O well! Sing to it!' and John 4:14, "The water that I shall give him will become in him a spring of water welling up to eternal life."

Listen, as Charles Wesley combines these into four lines at the close of the fourth verse of "Jesus, Lover of my soul:"

Thou of life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

Often Charles entered the lists of theological tournament through his hymns. Foremost among his opponents were the Calvinists, with their doctrine of limited salvation and their emphasis that God's love extended only to the chosen few and his saving grace to none besides the elect.

This infuriated many thinkers besides the Methodists. Jonathan Swift, that cynical, ironic, sarcastic dean of the Church of England, entered the battle with one well-worded quatrain that blasted the position of the Calvinists:

We are God's chosen few,
All others will be damned!
There is no place in Heaven for you;
We can't have Heaven crammed.

Neither of the Wesleys, however, responded in such a manner. Though given to sarcasm at times, they preferred to fight Calvinism by stressing the doctrines of God's universal love.

Come, sinners, to the gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind.

The hymnal, however, is not the best battle-ground for theological debate, and the finest of the Wesley hymns were not written from these sources.

THE MOST striking truth about Charles Wesley's hymns is that they are centered in Christ. Bernard Lord Manning emphasizes this fact in his helpful little volume, *The Hymns of Wesley and Watts* (o.o.p.). "Take one rough and not exhaustive test," he says, "of the 769 hymns in one edition, not fewer than 84 have as their first word the name: Jesus, Christ, or Saviour. One hymn in every nine *opens* so. I suspect," he adds, "that Wesley is one of the hymn writers least well represented in Unitarian hymn-books."

I have thought it would be possible to write a life of our Lord from the hymns of Charles Wesley. Certainly the great events in the

life of the Master are reflected in Wesley's verses; and it is here that we feel our closest kinship with him. No paper on Charles Wesley would be complete without some reference to at least three other hymns. One is the familiar "Jesus, Lover of my soul," which first appeared in a hymnal in 1740.

John never approved too highly of this hymn. For him it carried too deep a vein of personal sentiment. Terms of endearment, John felt, had no place in a hymn. So, he left it out of the edition of 1780. But the world has since reversed John's decision. And Henry Ward Beecher said he would rather have written that hymn than to have done any other one thing in life. Christians have learned to love it. It has been sung by every age and every generation.

Another hymn, equally great, though not equally well known, is the children's hymn "Gentle Jesus, meek and mild." Charles had children of his own, and his home life was a joy and a benediction—a thing unusual with the Wesleys. But in other ways, both brothers were encased in the callous indifference toward all children that marked their century.

Once when Charles was counseling some prisoners sentenced to death, he rode with them to the scaffold. He remarks that there was a pause as the children were brought forth who were to die. But he does not say that he spoke to

them or comforted them or even rebelled at the heartless sight.

He wrote few children's hymns, but the one referred to is worthy to stand with Blake's "Lamb" and some of the finest of the children's poems of Francis Thompson. I quote but a few verses with the quaint capitals of the first edition:

Gentle Jesus, meek and mild,
Look upon a Little Child.
Pity my Simplicity,
Suffer me to come to Thee.

I shall live the Simple Life,
Free from sin's uneasy Strife,
Sweetly ignorant of Ill,
Innocent, and happy still.

Lamb of God, I look to Thee,
Thou shalt my example be:
Thou art gentle, meek, and mild;
Thou wast once a Little Child.

The hymn of his brother's which John liked the most, however, was "Wrestling Jacob." It is based upon that incident in the life of Jacob where the old patriarch sends his family on before him and stays on the nearer side of the river to wrestle with a stranger whom he discovers is the angel of God.

Come, O Thou Traveller unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with Thee:
With Thee all night I mean to stay,
And wrestle till the break of day.

It is said that at a service at Bolton, shortly after Charles Wesley died, his brother, then an old man, announced this hymn. As was the custom of the Methodist preacher, he began to read it. But he read

only as far as the line, "My company before is gone," and then he sat down, put his head in his hands, and wept. John was usually exceedingly self-possessed. The sight of the white-haired, old man sobbing so passionately deeply moved the entire congregation.

They may not have known what we know now—that John was probably thinking of that Oxford group that had meant much to him in his early life and with whom he had had so many helpful, friendly sessions. He never referred to them as a society, or group, or organization, or a church, or club, but always as "my company." And now, "My company before is gone."

Yes, they were all gone—all of that Oxford company. Ingham was gone and Gambold was gone, Kirkman was gone and Morgan was gone, and Hervey and Clayton and Broughton were gone. Whitefield, too, was gone. But most of all Charles—who loved and understood him best—Charles was gone.

He did not remain sobbing long. He got hold of himself, stood up, and finished reading the hymn; and then, I am sure, preached as only John Wesley could preach, about that Jesus who would certainly reunite them all again in that day when he would drink of the fruit of the vine new again with them in his Father's kingdom.

Three years later John died, and his last words were that "The best of all is God is with us."

By RICHARD J. DUNLAP



Why Gambling Is Morally Wrong!

IN THE United States, gambling is the nation's biggest illegitimate business. The American Institute of Public Opinion states that 45 per cent of the adult population confesses to indulgence in some form of gambling.

The California commission on organized crime found that the annual profit in gambling is near \$2,000,000,000, a considerable sum even in a billion-dollar era. Senator Estes Kefauver estimated that the gross amount bet exceeds the combined profits of the United States Steel Corporation, General

Motors, General Electric, and, in addition, all of the top 100 manufacturing enterprises in the country. It is a shocking total.

Gambling is not concentrated at Monte Carlo. In London, people are buying tickets to the national lotteries in which their chance of winning is at the ratio of 1 to 450,000. In Cologne, children coming out of Mass at the great cathedral stop and buy lottery tickets with the hope of winning a bicycle or a motor scooter. Profits are intended for repairing war damage on the building.

In Las Vegas, I have watched an elderly lady who could have been someone's grandmother. She was sitting on a stool in the corner of

Richard J. Dunlap is pastor of the First Methodist Church in Alhambra, Calif.

one of the gambling houses with sandwiches and cold coffee beside her, and she was keeping two 25-cent slot machines going continuously. Noting that she had ordered her lunch sent in, I asked an attendant how long she had been there. "Over four hours," he said.

Since the Santa Anita race track has come to our section of Southern California, it has rooted itself deeply into the most significant parts of our community life. More than \$9,000,000 has been contributed by the track to charity. Annual contributions are made to most of the community chests of nearby communities. Such agencies as the Boy Scouts and the YMCA will have to think twice before they can afford to join with the forces of reform which eventually must combine to force this sinful institution out of the community.

But, what is gambling? Is it merely taking a chance?

Dictionary definitions indicate that there are colloquial meanings in which the word "gambling" is used interchangeably with "risk." Gambling ought to be applied not to chance-taking but to wagering or playing a game for monetary or other valuable prizes. Furthermore, gambling involves the losses of some to offset the gains of others.

In a court of law, gambling is usually defined as involving three necessary elements: the consideration given for participating, the presence of a game in which the

outcome depends largely upon chance, and the prize or other form of value which is paid to the winner.

We sometimes hear insurance referred to as a gamble or have it suggested that a business investment is a gamble. Some people even look upon marriage as a gamble. Marriage may be a risk, but it is not a gamble.

LET US consider together the Christian point of view about gambling and seek to discover just why it is a sin before God.

In the first place, gambling is wrong because it is a misuse of wealth that belongs not to ourselves but to God. The person who gambles fails his trust as a steward. To the man who says, "If I want to gamble a little of my money and count it as recreation, why can't I do it? It's my money, isn't it?" The answer is "No." Money is created wealth, created by God-given, natural resources, God-given ingenuity, and God-given power and strength. God is the source of all resources from which wealth is created, and it belongs to him. We are only stewards.

Since all wealth belongs to God, we are not privileged to use it for ourselves only, or to waste it, or to use it for evil purposes. Just as it is a moral sin before God to burn his forests, wasting his wealth, so it is a sin to be irresponsible in the man-

agement of the money he entrusts to us.

Suppose a certain father prepares to go on a long journey and calls his son to him and says: "Son, I want you to look after things while I'm gone. I have deposited several thousand dollars in your bank account. I want you to keep the house in good repair, to watch out for your mother."

Such a son would know what he ought to do while his father is away. He would understand that the money is not for his personal use and that he is not at liberty to do just anything he likes with it. On the other hand, he would know that, so long as he spends the money as his father wishes he will be doing a good thing.

It is clearly contrary to God's will for us to take the wealth he has bestowed upon us and irresponsibly allow its mismanagement through games of chance or wagering. Everyone will agree that it is a misfortune to lose money at gambling. The Christian knows that it is worse than misfortunate. There is a moral wrong in gambling even when the loser can afford his losses. It is a question of performing or failing to perform God's will in his personal life.

There are basically two attitudes toward success. One sees it as the result of hard work, the other as the result of chance or even fate. The second attitude is an irreligious attitude. It is superstitious. The good

steward will not become a gambler.

The second reason that gambling is wrong is that it is a menace to personal character. Some people, vehemently enough, argue that we should make it legal to gamble.

They even suggest that gambling is an instinct in the nature of man, and that there is no use denying its expression. If we accept this line of reasoning, we must also eliminate the laws we have against theft, burglary, and murder; because all these crimes result from anti-social drives. But repealing laws does not abolish crimes. God's moral law is still there, and the sin is in breaking God's law not in just breaking man-made law. God's law cannot be repealed by us.

The man who begins to gamble experiences subtle changes in his character. He turns his attention away from hard work and earning his own way. He ceases to rely on cause and effect and begins to depend upon the long-shot dream that he hopes may come true. He starts living in a world of chance and whimsy, rather than in the dependable world of law and order. Selfishness and self-getting replaces the service motive in his life.

How swift is the deterioration of inner character and how rapid the destruction of all that is valuable in a man's life. It is wrong for a man to subject his character to such deteriorating influences.

The Christian believes in brotherly love and in mutual concern. He

knows that, in gambling, whenever there is a winner there is also a loser; and his concern for the welfare of his brother leads him away from enjoyment at the expense of another's feelings or wealth. Close friends do not gamble with each other because they have sympathy and understanding for the other's circumstances and do not wish to exploit one another.

Anyone who begins to gamble regularly soon comes into direct contact with the other two of the evil trinity. The three princes of the immoral world are gambling, alcoholism, and prostitution. Each one shares converts with the others and each co-operates with the others to stay in business.

The third reason why gambling is wrong is that it corrupts government and society. Illegal gambling and political corruption go together. There are some who try to indicate that gambling is a legitimate business providing employment for many people and even paying taxes whereby government can be supported. The costs of gambling are not counted. The truth is that gambling creates no wealth; it has no product of value, and all revenue which comes from gambling has first been created in our economy by some legitimate business endeavor. It has been directed from our consumer economy to flow through illegitimate and illegal channels. Money taken in gambling means less business for the grocer,

the shoe man, and the service station operator.

The fact is that gambling corrupts government. Admiral Standley's commission indicates that some 20 per cent of the gambling "take" is used as a "slush fund" to corrupt public officials.

All responsible public officials agree upon this one thing—wherever illegal gambling is conducted openly, it can do so only at the expense of the corrupted character of some public officials.

When former Mayor O'Dwyer, of New York City, proposed that legal gambling be permitted in New York State, he provoked an immediate and definite response from Governor Dewey. In this response the governor said: "It would be indecent for a government to finance itself so largely out of the weaknesses of the people which it had encouraged. . . . The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime, and corruption, demoralization of moral and ethical standards of living and misery for all of the people."

Christians today will be wise to have absolutely nothing to do with even the mildest forms of gambling, so that they will not destroy the moral force which they must exert if the nation is to maintain itself free from the threat gambling makes to its faith, to its personal character, and to its social morality.

VEST-POCKET SECRETARY

By J. B. DAWSON

A small card with a lot of information is a valuable aid for pastoral visiting.

FOR THE smaller church, in which the pastor usually has to be his own secretary, the problem of an adequate record of members can be a difficult one. He will probably have his membership roll, his visiting list arranged by streets, and his mailing list. He may also have lists of names and addresses of families grouped under localities or zones for use in visiting by lay helpers.

Unless he spends much time keeping records, these lists are likely to have little more information than names and addresses, a bare minimum not too valuable. I have been using a card record that combines a maximum of information with a minimum of writing up.

The cards are small enough

J. B. Dawson, a rural pastor, serves Petone Circuit in the Methodist Church of New Zealand.

NOVEMBER, 1957

NAME	BROWN, W. B.				
ADDRESS	125 BROWN ST. W. PHONE XYZ 6354				
FATHER	WILLIAM BROWN attorney			M	A
MOTHER	RUTH MAE			M	A
CHILDREN	JAMES			M	O
	JEAN				
REMARKS	Mrs. Brown suffers from asthma and is often indisposed.				
					CS
					N.D.

(5½x3½ inches) for a group of them to be slipped into my pocket when I do my visiting.

The top line of the card includes the family name and three spaces marked "List," "A-I," and "C.B.P." (see the illustration). "List" denotes the number of the lay visitor's list in which the family is included, or a similar reference. Under "A-I" a single letter denotes whether the family is "active" or "inactive." "Active" means that one or more members of the family are on the giving end of the church's life, and can be relied upon to take some active responsibility. An "inactive" family is one in which all members are content to remain on the receiving end of the church's life, calling on the church for pastoral services but giving purely nominal allegiance to it in return.

"C.B.P." employs another well-

known classification of families. In the box under this heading "C" denotes "core" membership, indicating that one or more members give leadership or active support in the administrative and spiritual work of the church. The letter "B" denotes the participation of one or more persons in the "body" of the church's life. Such persons acknowledge the claim of the church upon them and loyally support its program by attendance, giving, and activity within their capability.

The core and body added together chiefly comprise the "active" part of the church's constituency and are largely included in its communicant membership.

The letter "P" denotes the "periphery" of the pastorate and includes not only "inactive" or nominal folk but also those who through sickness, age, or distance are unable to participate actively in the work and witness of the church.

The second line across the card includes space for the address and telephone number of the family and headings for the subsequent lines which provide a record of each person in the family. For each such person there is a box for the name and occupation of the person concerned and further details of his or her place in the life of the church is entered under the headings "M," "A," "S," "W," and "Birth."

Under "M" a tick or cross denotes membership or otherwise.

Under "A" attendance at worship habits are recorded. The letter "A" entered here denotes "regular" attendance; "O" indicates "occasional" attendance; and "N" shows non-attendance.

"S" provides a box for each person wherein can be recorded his Sunday activities. Here such entries as "CS" (church school), "CH" (choir), or "ND" (nursery department) may be made. Under "W" participation in weekday activities is likewise recorded. Here is entered "MS" (men's fellowship), "BS" (Boy Scout), and so on. Birth dates of children may also be recorded.

Other important details about family or individuals may be briefly recorded in the "remarks" space; while the back of the card may be used to record dates of pastoral visits by pastor or lay visitor, special counseling, or other pastoral data.

The life of parishioners is never static. "Active" families may become "inactive," or "inactive" become "active." Folk may move from "periphery" to "body" and thence to the "core" membership. These and other changes can be recorded by the simple erasure of a letter and substitution of another, or another entry inserted over it.

Let any pastor take a group of such cards into his place of prayer, and he will find much material for intercession and maybe material for repentance and petition also.

***Man can endure incredible burdens and
cruel punishment when he has hope,
purpose, and belief in his fellow men.***

What Hope Does for Man

By HAROLD G. WOLFF

Condensed from *Saturday Review*
(Jan. 5, 1957)

CLAUDE BERNARD, great French biologist living in the early 19th century, saw disease as the outcome of attempts at adaptation to noxious forces. These responses, though appropriate in kind, he saw to be faulty in amount. He suggested that the adaptive response, in its intensity, could be more destructive than the original assaults, and that an individual might be damaged gravely through the wrong magnitude of his defensive reaction.

For instance, the presence of micro-organisms in the lung evokes cellular and humoral responses that serve to meet invasion and do so effectively. Yet the magnitude of the responses may lead to congestion of the lungs and pneumonia.

The provocative effect of the scope and simplicity of Bernard's thesis cannot be overestimated. His

brilliant definition of disease dealt with primitive biologic levels of reaction. Whereas these hold for man, disease in man has a more complex meaning, since his attempts at adaptation involve a highly developed nervous system. With his elaborate brain he is so constituted that he reacts not only to actual assault but to threats and symbols of danger experienced in his past which call forth reactions like those to assault. Also, man's special relation to man introduces another set of factors.

Hence, backed by long bedside experience and the realization that much of medicine is the understanding of human motivation, physicians in scattered centers throughout the world have turned their energies into studies of man in his context and the pertinence of this relationship to disease.

Enthusiastic about the new wave of interest in purpose and goal, they have become convinced that the scientific method is suitable for such study and can be applied. They are challenged by the opportunity, on the one hand, of keeping medicine compassionate, and, on

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the other, of making it even more scientific and dynamic.

I would invite you to see man, his behavior, and his diseases as would a naturalist—one who delights in observing living creatures in their context and attempts to understand their goal-directed behavior. Can his organs and functions be so disordered during inappropriate responses as to give rise to pain, be relevant to disease or even survival? The answer is, yes.

OVER the years one organ or system of organs after the other has been studied in man functioning in his context. It has been shown, for example, that in a setting perceived by an individual as presenting a certain type of threat, the mucous membrane lining of the stomach becomes intensely engorged, its acid secretion greatly accelerated, and its rhythmic contractions augmented. This is the stomach pattern of a man preparing to eat a meal. Under circumstances that call for entirely different reactions of aggression or striking in anger, the individual inappropriately evokes an eating pattern! Obviously, since the eating pattern cannot resolve the situation that evoked it, it is excessively prolonged and peptic ulceration may ensue.

In kindred studies of the large bowel, it has been observed that in those who perceive themselves as

threatened in a given way, great quantities of blood engorge the mucous membranes and motility and secretion are increased. This is the pattern of ejection—one that could be used in ridding the organism of materials inadvertently taken in, yet it is used inappropriately to help the man rid himself of an unattractive human problem that cannot be dealt with this way.

Studies of the mucous membranes of the nose, upper airways, and lungs have shown that circumstances perceived by an individual as threatening may result in engorgement of the mucosae, contraction of smooth muscle of the airways, and even spasm of skeletal muscle. The eyes may tear and close. This is the pattern evoked by dangerous gases, fumes, dust, and micro-organisms and serves to shut out, neutralize, and wash them away. Yet it is used by the subject in dealing with an offensive man-to-man situation.

Because of excessive and inappropriate use, the result may be chronic infection, chronic obstructive disease, and asthma.

Under circumstances that threaten an individual's fulfillment of his role as a man, the blood vessels about the head may dilate painfully and the great sheets of muscle of the head and neck may cramp.

Many skin disorders arise under threatening circumstances because of inappropriate responses of the blood vessels and unusual secre-

tions in the skin. Under like conditions, the kidney may be damaged because it gets too little blood, with great outpouring or retention of water and salt. So also may the heart and blood vessels of the body overwork and excessively contract as though a man were facing a crisis of fight or flight, or stopping a mortal hemorrhage, when, indeed, he may be sitting quietly in his office chair.

When a person sees his prestige endangered, the glands of internal secretion—the pituitary, the thyroid, and the adrenal glands—may respond as though his very existence were in jeopardy, as by starvation, or by the sudden unusual demands of violent action or of very low temperature.

Even the master organ, the brain, shares in such evil effects. Thus, infants and children in a hostile atmosphere may not mature, and indeed may act as idiots. Men exposed to the prolonged abuse and hatred of their fellows, as in prison, behave as though their theretofore actively functioning brains were severely damaged. Complete isolation, lack of opportunity to talk, repeated failure and frustration, revilement by his fellows, makes a man confabulate, become more suggestible, and rationalize his own unacceptable behavior. He may abandon a value system for one that is utterly incompatible with his former principles.

No organ or part of the body is

spared during these inappropriate responses. The general inference is that during the process of adaptation a threatened individual uses inappropriately, and for prolonged periods, functions and parts that cannot help him to make this adaptation. Since the situation cannot be resolved in this way, the organ or part may be damaged and sometimes even jeopardize a man's life.

An amusing observation relevant to the effects of change was made on Hopi Indians. The young Hopi, American schooled, may be contrasted with his father. His father believed that when he trod on the track of a snake he would get sore ankles unless he took himself to the medicine man, who by incantation could prevent this. This he believed without question, and by acting so, his ankles were not sore.

In contrast to this, his American-schooled son, no longer believing in the powers of the medicine man (and considering him a humbug), nonetheless gets sore ankles after walking in the track of a snake. The implication is clear. In a rapidly changing society, anxiety-inducing factors outlive anxiety-resolving factors.

Is there evidence that these disruptive changes may be relevant to disease? When a sizable block of Ireland's population emigrated to American seacoast cities they were better fed, had more opportunities for work, were titillated by many novel experiences, and had more

promise for the future. Yet, the death rate from tuberculosis among the Irish in New York City, for instance, was 100 per cent greater than it was at the same time in Dublin.

Is it an accident that far greater numbers of American Indians died from tuberculosis when they were moved from the plains to reservations in miles not very far distant?

Again we ask, is there nothing to be learned from the fact that periods of great duress bring about the decline of some diseases while others increase? Thus, successful Dutch merchants who had peptic ulcers before incarceration in German concentration camps lost their stomach lesions under the horrendous conditions that augmented other diseases. Sadly, I add, many regained their peptic ulcers upon returning to Main Street.

RECENTLY, answers to some of these questions have been sought. A large scale study of men and women in the context of their environment, and its pertinence to their health, has been made by a group working in the human ecology program at the New York hospital. In this research the life stories of approximately 3,500 ostensibly healthy people were analyzed. These included not only Americans but also an homogeneous group of foreign-born persons with an entirely different cultural tradition.

Several striking generalizations came from these studies.

Illness was not spread evenly throughout the population. Indeed, about one-quarter of the individuals account for more than one-half the episodes of illness.

The persons with the most illness also had the widest variety of illnesses. To be emphasized is that illness included all categories, not only major and minor but medical, surgical, and psychiatric diseases, including infections, injuries, and new growths.

For example, a given man during his earlier life had at the same time disorders of respiration and digestion and a serious infectious disease. The clusters of illnesses of all sorts predictably occurred during those periods of life perceived by the subject as stressful. No satisfactory adaptation to meet these situations was worked out, and inappropriate patterns of response were used.

On the other hand, the well person was one who felt able to handle the demands of his environment, was stimulated by hindrances, and whose conflicts and feelings of guilt were not sustained unduly. Change, as it arose, was dealt with directly.

What reference have these points to survival or to death? Our study is still too young to answer this question. But there are hints from other sources that years of life can be pressed out of man by catastrophe or by prolonged duress.

Most physicians have seen sudden and unexplainable death come to those who are overwhelmed or filled with despair.

A recently completed study of the effects of imprisonment on Americans during World War II tells us that approximately 94,000 United States prisoners of war were taken in Europe. These men were imprisoned about 10 months. Less than 1 per cent of them died before liberation. In contrast, in the Pacific theater, about 25,000 Americans became prisoners of war. They remained in prison four times as long as those captured in Europe, and suffered far more than any others the effects of threats, abuse, and humiliation. Their demoralization was often extreme. Over one-third died before liberation.

Six years after liberation, those who survived the Japanese prison experience were re-examined. In the first place, the total number of deaths in this group during these six years was more than twice the expected incidence for a similar group of persons not so exposed, and three times as great as in the group of United States prisoners of war in Europe. The causes of death included many diseases not directly related to confinement or starvation.

Thus, nine times the expected number died of pulmonary tuberculosis, twice the expected number died of heart disease, more than twice the expected number of cancer, more than four times the ex-

pected number of diseases of the gastro-intestinal tract, twice the number from suicide, and most striking of all, three times the expected number of deaths as a result of accidents.

What happened to those who survived? What was the incidence of illness during the six years after their liberation? It was found that the admission rate to veteran's hospitals of the former prisoners of war of the Japanese was closely related to the amount of stress endured by the former soldier during his imprisonment. Those who had experienced less duress had admission rates only slightly more than the European prisoners of war; whereas those who had suffered greatly had far the greatest number of admissions, amounting to seven times as many as did those who had not been prisoners, and "very poor health" interfered with work in one-half of the instances.

What about the rest who neither died nor became sick or disabled? Again facts run out. But a study of a few of the survivors who have since become unusually effective citizens is suggestive.

Despite exposure to many stressful conditions, the imprisonment for them was a painful but temporary interruption in a life viewed as a continuum.

New interests were cultivated (one man raised rabbits for food and began breeding them for increased size). Mind and spirit were

mainly focused on life as it was to be lived in to the future. The immediate distress seemed less real, the future more substantial. Plans were made for occupation, marriage, family, children, often with meticulous and obsessive detail.

Among these prisoners academic courses were organized, teaching carried out, seminars and discussions led. These men formed tightly knit groups, believed in, helped each other, and even laughed together.

In short, prolonged circumstances which are perceived as dangerous, as lonely, as hopeless, may drain a man of hope and of his health; but he is capable of enduring incredible burdens and taking cruel punishment when he has self-esteem, hope, purpose, and belief in his fellows.

If the data have been presented clearly, it should be evident that disease is closely linked with efforts at adaptation. On a simple, biologic level, disease can mean that attempts at adaptation have over- or under-shot the mark.

Man meets threats, assaults, and crises and as well strives to fulfill his potential, using his faulty adaptive patterns. He may find that many ends are more important than comfort, a few more important than health or even than personal survival. It is well, however, that we examine our means of attaining those ends, and that we know the price of our values.

A Theological Opinion

By NELS F. S. FERRÉ

Dr. Harold G. Wolff marshals much clinical data to show how hope helps men with health and the power to survive. He finds also that the organismic attempt at defense against environmental foes may become overstimulated and therefore damaging to one's physical health.

The issues raised are many. The first is the relation between what is personal and what is organismic. The more organic the threat and the defense, the more autonomous, if not automatic, seems to be the response, the more personal, the wider the kind of response and the larger the opportunity for overdevelopment of defensiveness.

This fact brings up the problem of the relation between free ideas, imagination, and freedom. There seems to be two-way traffic between organismic bases of motivation and the feedback on organismic behavior of mental stimuli.

There is therefore no merely intellectual or spiritual freedom apart from organismic basis and interaction. But neither is there organismic determinism apart from the

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effective operation of mental and ideal (symbolic) activities.

Man cannot thus be separated from, nor reduced to, nature while freedom is always within a concrete context of ambiguity. The fact that the defensive behavior is response as well as reaction is, therefore, of utmost importance. If defensive response were exact, there would be only mechanical behavior.

Dr. Wolff's analysis, furthermore, shows evil to be adjectival and the abuse of useful processes. It is more than Augustine's privation of being, for it is not a matter of defective response in the negative sense, but of over-effective response in the positive sense.

His data consequently indicates how centrally important is meaning to response. Even organismic responses are evaluative and redemptive. But evil within this analysis is not substantive in the sense of self-existing, but adjectival as the perversion of process. In such a case evil is misdirected good.

Thus much mental malady is due to a defensive anxiety that roots in unintelligent self-concern. What, however, is the relation of such misdirected energy to sinful self-concern on the personal level, and how, again, do the organismic and the personal interact? How does evil on both levels, moreover, tie into the ambiguity within which alone pedagogical freedom can be real and effective?

Many questions arise, such as the

manner in which disease may be adjectival to purpose, the problem of meaning in subpersonal nature, the need for a new investigation of natural theology, especially a rethinking of the relation of animal to human life in deeper and wider dimensions, and so on extensively!

My last point, however, is the question of hope in relation to survival. Is there personal survival, with its own set processes of hope, meaning, defensive preservation, and overstimulation, something akin to those of its organismic co-inhabitant? Is organismic survival, being at last a false hope because of the universality of death, the ultimate frustration of life, or is organismic frustration finally the gateway to fulfillment of personal hope?

Glib answers will not help. I believe, however, that an adequate analysis of the relation among the substantive, the organismic, the personal, and the spiritual categories based on the data that are actually and generally available, particularly in the perspective of their origins, evolutionary becoming, and historic interplay, can give us a view of that ultimate Purpose in which the hope of survival is cleansed of its selfishness and fulfilled both in nature and in reality.

I am convinced that scientists who use their data competently to help answer the central human questions are going to give theologians much help. Dr. Wolff has rendered us all a generous service.

And Now, the Apocrypha

By LUTHER A. WEIGLE

THE Revised Standard Version of the Apocrypha, published on Sept. 30, 1957, was undertaken at the request of the General Convention of the Protestant Episcopal Church. It was done by a committee of scholars organized in December, 1952 by the Division of Christian Education of the National Council of the Churches of Christ.

Following procedures similar to those of the committee which prepared the Revised Standard Version of the Bible, containing the Old and New Testaments, this committee throughout the four years, 1953-56, sat in face-to-face conference for 101 days, acting upon carefully prepared agenda.

The Apocrypha are the 15 books and portions of books which appear in the Latin Vulgate, but are not in the Hebrew Bible. With the exception of II Esdras, these books appear in the Greek version of the

Old Testament that is known as the Septuagint.

Because of their place in the Latin Vulgate, the Church throughout the medieval period looked upon these books as belonging to the Scriptures, though not unaware of their lack of canonical status among the Jews. In 1546, the Council of Trent decreed that the Canon of the Old Testament include 12 of them, the exceptions being the Prayer of Manasseh and I and II Esdras.

The Apocrypha had a place in all the 16th-century English translations of the Bible and in the King James Version (1611). The Thirty-nine Articles of the Church of England say concerning the Apocrypha: "And the other books (as Jerome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

The Puritans opposed every use of them that would suggest that they possess any authority; and the Westminster Confession (1648) declares: "The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture and, therefore,

Luther A. Weigle headed the committee that produced the Revised Standard Version of the Apocrypha. He is dean emeritus of Yale Divinity School.

are of no authority in the Church of God, nor to be otherwise approved, or made use of, than other human writings."

Though the British revision committee in the 1880's prepared a revision of the King James Version of the Apocrypha, most English Bibles published in the last century or more have not included them. The late Professor Ernest Webb, of Southern Methodist University, used to tell of his plight as a Yale Divinity student 50 years ago, preaching for the first time in a New Haven church and unable to find his text because he opened the pulpit Bible to Ecclesiasticus when he wanted Ecclesiastes.

The Revised Standard Version of the Apocrypha is published in a separate volume. It is also available, for those who desire it, bound *in* the same volume with the Old and New Testaments, both in the regular edition and in the large-type pulpit Bible. When bound in the same volume, the Apocrypha follow the New Testament.

The Apocrypha are a miscellaneous group of writings, uneven in interest and value. They were written at various times in the last two centuries before Christ. Except for II Esdras, the authentic core of this literature was written toward the close of the first century after Christ. They convey to the reader significant and vivid impressions of many aspects of Jewish life and religion "between the Testaments."

Those who will approach the Apocrypha for the first time may well begin with the stories—Tobit, Judith, Esther, Susanna. These are well told and of immortal interest. The apocryphal additions to Esther supply the explicitly religious note which is lacking in the canonical book.

First Maccabees is the chief historical account of the Jewish struggle for religious freedom and political independence in the years 175-134 B.C. Antiochus Epiphanes sought to destroy the religion and national culture of the Jews. Mattathias, a priest dwelling at Modein, refused to accede to the king's decrees and, with his five sons, organized a successful revolt. The book is mainly concerned with the military exploits and the religious and political leadership of three of these sons—Judas Maccabeus, Jonathan, and Simon.

Second Maccabees is a more highly colored narrative, stressing miraculous interventions and religious interpretations, which covers 15 of these years, 175-160 B.C.

First Esdras retells some of the matters covered by the canonical Ezra and Nehemiah, but inserts the tale of three young guards who staged an argument before King Darius as to whether wine, the king, or women were strongest, and finally agreed that it was none of these but truth—"Great is truth and strongest of all."

Second Esdras is an apocalyptic

book, written by an earnest Jew who could not understand why God had permitted the destruction of Jerusalem in A.D. 70. In chapters 3 to 14, it purports to record seven revelations that have been granted to Ezra.

Among the additions to Daniel is the Prayer of Azariah and the Song of the Three Young Men, which is poetry of marked liturgical beauty. The Prayer of Manasseh is a majestic yet simple and moving prayer for forgiveness.

The book of Baruch purports to have been written during the Babylonian captivity by Baruch, the companion and secretary of the prophet Jeremiah. It is the only book which in form resembles those of the Old Testament prophets. The Letter of Jeremiah is a satiric portrayal of the impotence of the "gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen."

One-third of the Apocrypha is in the two books of wisdom literature—The Wisdom of Solomon and The Wisdom of Jesus the Son of Sirach, otherwise known as Ecclesiasticus. Much of this material rises to no great poetic or religious height. Yet there are some great passages, such as those beginning, "The souls of the righteous are in the hand of God" (Wisdom of Solomon 3:1-9); "Honor the physician with the honor due him" (Sirach 38:1-15), and "Let us now

praise famous men" (Sirach 44:1-15).

The first and third of these passages are used in the lectionaries of many churches and appear in the responsive readings of the Methodist *Book of Worship*. The changes made in the Revised Standard Version are not many, but they are significant. The wording of "Let us now praise famous men" is as follows:

Let us now praise famous men, and our fathers in their generations.

The Lord apportioned to them great glory, his majesty from the beginning.

There were those who ruled in their kingdoms, and were men renowned for their power,

giving counsel by their understanding, and proclaiming prophecies;

leaders of the people in their deliberations and in understanding of learning for the people, wise in their words of instruction; those who composed musical tunes, and set forth verses in writing;

rich men furnished with resources, living peaceably in their habitations—

all these were honored in their generations, and were the glory of their times.

There are some of them who have left a name, so that men declare their praise.

And there are some who have no memorial, who have perished as though they had not lived;

they have become as though they had not been born, and so have their children after them.

But these were men of mercy, whose righteous deeds have not been forgotten; their prosperity will remain with their descendants, and their inheritance to their children's children.

Their descendants stand by the covenants; their children also, for their sake.

Their posterity will continue for ever, and their glory will not be blotted out.

Their bodies were buried in peace, and their name lives to all generations.

Peoples will declare their wisdom, and the congregation proclaims their praise.

What I Do with Unwanted Publications

By GEORGE W. GOODLEY

"A great quantity of nonsense comes to my desk, but I have fun fooling around with it—for awhile."

LIKE MOST other clergymen, I am plagued by a flood of pious, propagandizing publications. Unlike some of my friends, I seem to have difficulty in disposing of the problem—and the literature.

I cannot seem to throw this stuff immediately into the wastebasket. I fear I may miss something. So I look through the grist to see what foolish, warped, or dangerous ideas are being advanced. I know I'll be amused, bored, or angered.

Of course, I have learned a few lessons by taking "crackpot" publications seriously. If I write the editor of one and indicate the slightest agreement with his viewpoint, he will embrace me as a bosom friend. He will ask the privilege of quoting my letter in full in the next issue. Sometimes he will quote without my approval.

George W. Goodley is pastor of the First Methodist Church, Denton, Md.

NOVEMBER, 1957



If I happen to write an editor asking for additional information on or clarification of some statement, he will send a great bundle of literature. Suppose, however, that I indicate disagreement with an editor of one of these papers. He writes back, horrified that any clergyman could be the dupe of unbelievers. He makes me out the pawn of diabolic forces.

Sometime ago, I attempted to check with the House Committee on Un-American Activities to see if a certain periodical was anti-Semitic, anti-Catholic, Fascist, or Communist. Someone had beaten me at the game. I was deflated.

The reply from the congressman showed that some reports had been

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

NONE GOES HIS WAY ALONE (16mm sound film, color and black & white). Five Methodist agencies united in the production of this film for special use in the quadrennial emphasis on the local church.

The film shows how a rural church, neglected and run down for a number of years because of the changing rural scene, was revived and made effective again. The method used was the county council, where ministers from a number of rural churches, with the pastor of the church in the county seat, plan a program for the entire area under the district superintendent's leadership. Where a woman from the Woman's Division of Christian Service can come in, she helps strengthen the program, especially with youth. This method has worked. Churches are rebuilt, repainted, and made attractive with new furniture. The members not only worship together on Sunday but they help each other in emergencies during the week.

Setting for the film is Missouri. All persons shown are members of a Missouri rural church and speak in their own words. Nicholas Read, director, has had wide experience in the production of this type of film. Rental, \$9 color, \$6 b&w, Methodist Publishing House.

received that were not complimentary to the organization I inquired about. (It was as unspecific as that!) I found out nothing.

A great quantity of political, economic, social, and religious nonsense comes to my desk. Some of this "research" made available to me as a minister purports to show me just why we have juvenile delinquency. Without succumbing to the come-on for a subscription, I read one publication in detail and discovered juvenile problems were nonexistent until young people were required through horrible, godless, progressive education laws to go to school until 17 years old.

I get other startling information from these publications that come, unbidden, in my mail. It seems that some of us ministers are just plain dumb. We have failed to see that the iniquitous specter of communism is making full use of our approval of modernism in religion, progressive legislation, and internationalism in our world relations. We are warned that our false stewardship of the gospel will be exposed, and laymen will refuse to pay our salaries.

Despite my amusement or annoyance at all this, I find that the inevitable happens. After awhile I weary of keeping my files, shelves, and desk cluttered with what the long-suffering postman brought. So, I take the pamphlets, research releases, and confidential letters and consign them to the wastebasket.

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Is Man the Master?

By NORMAN S. REAM



Man's use of force and the kinds of force at his disposal might well be considered on World Order Sunday, Nov. 10.

LAST SUMMER a swarm of yellow jackets decided to nest in the yew tree outside our parsonage door. They didn't want to be disturbed, and my oldest son was the first to discover this. He was stung twice.

No particular action seemed to be called for. Then my wife was stung. Action became essential.

I didn't think it wise to make a direct, frontal attack and either beat the nest to pieces or cut it away from the tree. Instead, I relied on cunning and ingenuity by going to the hardware store and buying the strongest insecticide available.

Norman S. Ream is pastor of the First Methodist Church, Neenah, Wis., and president of the Fox Valley ministerial association.

NOVEMBER, 1957

The bottle's label warned that the contents were poisonous. If it could poison a human being, it certainly seemed likely that it could take care of a few puny insects.

The preacher was victorious over the yellow jackets. A few sprays on and around the hive protected the parsonage and its occupants from further attack.

Now, because I am a peace-loving person it bothered me to have had to resort to force and violence against small creatures over whom I had such a distinct advantage. I was several hundred times larger than they. I had a greater advantage over them, however, in that they could respond against me with the single method which God had given them—a little stinger.

I could respond against them in

many ways. I had several weapons, including a brain. I could weigh the alternatives and choose the most apt kind of force to apply.

Turning philosophical, I began to ask myself some questions. Why should I, as a human being, have such an advantage over the insects? Was there a purpose to man's superiority? Or was it just an accident of creation? Had I made the right decision? Did I and my family have more right to comfort than the yellow jackets had to life?

Man has made the egotistical assumption that he is the master of all he surveys. But does he have any right to make such an assumption?

All this bears on this use of force. We are inclined to give the problem attention only in time of war, when a few sturdy souls have the courage to defy the state and refuse to use force against their fellow men.

But the problem is larger than one of pacifism or non-pacifism in time of war. What about using force on our children as a means of discipline? We can get away with it because we are bigger and stronger than they. But is this the best way to "train up a child in the way he should go"? Is physical force the best means of accomplishing the end we seek, or are the other forms of force more appropriate? What about moral force, persuasion, rational argument?

This, I believe, is one of our hardest questions today. Before the

second world war, we operated on the assumption that, even though we might occasionally have to resort to guns, bombs, and poison gas to enforce our will, once we had compelled our opponents to capitulate, we could then use other means to persuade them to live as peaceful, co-operative citizens of the world.

Since the end of that war and the unconditional surrender, all has changed. According to this doctrine, the enemy is totally unregenerated and unresponsive to moral and ethical principles. He cannot be persuaded; our only reliance is on brute, physical force.

It is interesting to note that this doctrine was conceived and carried into action not by a totalitarian dictatorship, nor by a nation dominated by an inferior and a moral religious faith, but by a nation claiming to be the shining example of democracy and Christianity.

IT IS not difficult for man to find some basis for the rationalization that he is superior to mineral life, vegetable life, and the so-called "lower forms" of animal life. It is a bit more difficult for a man, or a group of men, to justify their mastery over other men and to assume power to let those other men live or die, be free men or slaves.

We talk about self-defense, but it takes quite a stretch of the

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imagination to argue that Americans were defending themselves when they dropped atomic bombs on the helpless women and children of Hiroshima and Nagasaki. Especially is it difficult with our present knowledge that the Japanese had already inquired about surrender before the bombs were dropped. Americans have reason to go down on their knees and ask God for forgiveness.

Man's ego, expanding ever more and more since the industrial revolution, has reached its climax. He is now beginning to realize that perhaps if he is a master at all, he is master only of a few forms of life and matter a little less significant than himself.

Man can build bridges five miles long. He can send rockets through the atmosphere at more than 15,000 miles per hour—almost the speed necessary to escape the earth's gravitational pull. He can create a little moon satellite.

But with all these discoveries and developments, man is opening up other secrets of nature. He is finding that he cannot do just anything he pleases. He has discovered the potential danger of radioactive fallout. He has learned that, even with a so-called "clean bomb," the shift in tides due to large atomic explosions might well shift the world's polar axis with consequent new ice ages and new temperate zones.

There are limits to the use of

brute, physical force. If the earth itself revolts against it, how much greater the revolt of mankind?

Is man the master? Master of what? Certainly not of his environment. If he goes far off the ground, he must take his own oxygen or he will suffocate. He must carry his own heat or he will freeze. He can do many things that are wonderful, when one considers his relative size; but he is not much of a master if we think in terms of the forces at work in the world. One microscopic germ can lay him low.

From the Bible, man has learned he was meant to be fruitful and multiply and to gain dominion over all other things on earth. The Psalmist reiterated the destiny of man: "Thou has given him dominion over the works of thy hands; thou has put all things under his feet."

But the Bible never, either implicitly or explicitly, affirms that man's dominion should be achieved with the use of physical force. Actually, it implies just the opposite. For man's uniqueness is not physical but mental and spiritual. Man can be master only as he takes advantage of his unique ability to develop a moral and spiritual life.

The Psalmist said, "Thou hast made him little less than God, and dost crown him with glory and honor." Man's uniqueness, man's great hope, lies in his mind and spirit. It is because here and there men are beginning to realize this,

and act accordingly, that there is hope left for mankind's future.

It follows, of course, that there are many kinds of force. Man's error, up to now, has been in the assumption that physical violence is the most apt and the most effective means to achieve a given end. As he regains his faith, he will discover that spiritual force and mental persuasion are far better means of achieving his wishes.

This certainly is the basis upon which lies the religion of Jesus. Mahatma Gandhi used this kind of apt force to free weak India from powerful Great Britain.

A nearer example of its effectiveness can be seen in the methods children sometimes use with their parents. If a child wants something and cries and screams for it, the parent will often stiffen and redouble his determination not to give in. But let the child be all sweetness and light and the parent is soon won. And the lesson is not lost on the child.

Another illustration comes from the history of Christianity. During the days of the early Church, Rome used force and violence against Christians. Persecution was the only method the emperors could think of to destroy this new faith. But Christianity became stronger than ever and, later on, Rome actually adopted this religion.

Being Christian became an easy thing. As a result, Christianity was weakened, corrupted, and almost

destroyed. Had they planned it that way, the emperors could not have discovered a better means of weakening Christianity.

The Communists are better students of history than we are. They are wiser in the use of apt force. To win a country, they do not use armies and bombs. They attack from within with persuasion and promises. They cannot win, of course, because their persuasions and promises are lies. But in the meantime they are gaining while the West, concentrating on bombs, well-armed allies, and bribery, is losing.

What we are asking for, then, is what some philosophers today refer to as a psychological revolution. Our thinking must be changed. We must realize that the mind and spirit of man are the most important things and all else must be directed toward their growth. The physical—this body—is only a convenient storehouse of mental and spiritual energies.

There are other forces far greater than physical force. There are forces of the mind and spirit, as yet barely understood by men, which are the apt forces for the building of what Jesus referred to as the kingdom of God. Physical force, the law of tooth and claw, is for animals, not for men created in the image of God. It is our task to search for, to study, and to use these other forces. Not until then will man become the master he dreams about.

When Panhandlers Come Our Way

Should a minister routinely turn away all tramps, panhandlers, and floaters? Here are the views of three ministers.

I Screen Them

—CHARLES A. SAYRE, *pastor, First Methodist Church, Asbury Park, N.J.*

MANY churches have wasted so much time and money on panhandlers that they have adopted a policy of refusal to every such request. At our church, we listen to the story, but we have learned to spot the "fast pitches." We have discovered that there are types of appeals, varying only in persons.

1. The "end of the rope" appeal begins with the statement that the person is confused and needs guidance. After elaborate effort to enlist sympathy—and often a great deal of wasted time—the person requests money. I have learned whenever a complete stranger asks for counsel to say early in the interview, "Is this a request for money?" The panhandler will invariably try to dodge the question, and the dodge can be recognized and met without delay.

2. The "stranded" appeal is the one most frequently met. The per-

son needs bus money to go somewhere, to obtain employment, to return to his family. Often this type of panhandler has been drinking, and the request is the easiest way to get more money for liquor. As a matter of policy, we refuse to give transportation money.

3. The "starving family" appeal is a "tear-jerker." There may be a pregnant wife. A baby or small child may be used to enlist sympathy.

I shall never forget a cold winter morning when a ragged family with two children stood at our door. This family had a local address. One baby had a bad cold. The family had no heat or food. I swung into action. I visited the home, confirmed their story, had coal sent, gave money for food, and got the man a job immediately. He never showed up for work, and I learned they had taken in

other ministers the same way, moving from town to town.

4. The "help-a-fellow-Christian" appeal is sometimes made, loaded with Scripture and pious references to childhood Sunday-school experiences. Often the names of other ministers known to the minister are given, but the claim of friendship collapses quickly under challenge.

Another line goes this way: "I'm a Catholic, but my priest has refused to help me." This is a truly shrewd thrust, because it can find a mark wherever a minister feels strongly about Roman Catholicism.

Whenever an appeal falls into one of these types, we regard it as a tip-off that a panhandler is at work. We have developed some tests for screening those who are in real need.

1. We insist that the person come directly to the point. If money is needed, we want to know how much and why. A swift "no" is understood; the panhandler may become abusive if he gives his full "pitch" and fails.

2. If the case shows no sign of being "professional" and seems worthy, we insist upon a reference within easy telephone range. It is amazing how quickly tunes will change when one insists that a third party somewhere be asked to confirm the story.

One winter night, a young husband from a town about 30 miles away, stopped and said his car had

a fuel pump breakdown and his wife and newborn baby were sitting freezing and hungry in their car. A service station would sell him a pump for \$6.00, and he would install it himself; but he needed to borrow the money. He showed me a card in a building trades union and spoke of his church activity.

I asked him for the name of the minister, that I might call to confirm the story. He couldn't remember the minister's name, and this was sufficient evidence that the whole story was fabricated.

On few occasions do we ever need to make a call for confirmation. As a rule, when the call is suggested, the person picks up his hat, mumbles thanks, and leaves.

3. The few cases who pass this screening usually display a genuine interest in the Church. As a rule they are in temporarily desperate circumstances for reasons beyond their power, and their turning to the Church goes far deeper than the immediate financial need. In other words, our rehabilitation opportunity is only partially financial.

In these cases there is usually a genuine pathos that the professional panhandler only imitates.

Something must be said for those we refuse. They need help, surely. But the financial help they seek is not the help they need. Giving money in many cases would seem to do no more than amplify their troubles, because it enables them to put off facing their real difficulties.

I Always Try to Help

MY FRIENDS tell me that I am on the unwritten "sucker" list. Perhaps I am, for I am frequently visited by "tramps, panhandlers, and floaters" as well as the needy of the church and community. I do not "routinely" turn away anyone.

Each one who comes is a person in need. Some of them should be referred to a social agency, and they are. But if we, as ministers, do not listen sympathetically to their stories, how can we make an intelligent referral? Perhaps the Church is the agency they need the most.

Each person who comes must be treated as a person. He needs to regain his self-respect. We ministers can help him most. If we pass the buck, where can this need be met? In some instances this is all the person needs. His lack is not primarily financial. He needs to feel that he is a person of worth in the sight of God and the Church.

Among all our wonderful agencies, there is seldom one that can supply this fundamental need. Another problem in referral is the purpose of the social agency itself. Each has its peculiar rules and regulations. Although the Travelers' Aid does excellent work, most of the transients do not qualify under its definition of "traveler." The Salvation Army has been co-operative

—WILLIAM E. FIRTH, *pastor, Walbrook Methodist Church, Baltimore, Md.*

and helpful, but its great work is helping families stay together and stand on their own feet. These transients are not family units.

The welfare department has certain resident requirements set by law and most of the "Red Feather" agencies are bound by well-defined rules that reflect the work of each.

Rescue missions have taken some of the "sincere" floaters and given a helping hand. However, they can stay but a few days and can't return for six months or a year. They get little solid counseling and often an overdose of slanted religion.

I believe that a minister should not routinely refer a "caller," but should always give him the benefit of the doubt. If the minister is going to err, let it be on the side of helping. If the man in need asks for two dollars, give him four—the shock may be what he needs.

To refer is usually to refuse. The floater goes on his way with a feeling that the minister and the Church do not care.

Some of the great souls of history have been "suckers." Those whom they have helped have sometimes looked on them as such. However, through the kindness shown and the understanding manifest, some of these unfortunates come to their senses and head for home and the Father's love.

I Work with Agencies

—THOMAS J. SHIPP, *pastor, Lovers Lane Methodist Church, Dallas, Tex.*

WE KNOW that many problems which cause people to have difficulties are in the area of attitudes—standards of value, and emotional health. So, I try to remember that the person we called a “panhandler” or “beggar” was not born such. His panhandling or begging is the outward manifestation or symptom of a breakdown in his morale. He finds himself unable to cope with these experiences and with the realities of life.

The most important factor in the rehabilitation of such a person is the possibility of improving or altering his basic outlook on life.

If a minister “routinely” refers such troubled people to social agencies, he routinely deprives those persons of a chance of benefiting from this help, which the clergyman and Church are in the best position to give. Should this opportunity for service be entirely shut off to these people, the clergyman would be depriving them of an important source of help.

Many beggars and panhandlers have fallen into such a longtime and hardened pattern of begging that a change can only be made

through long-term, specialized service. Such cases should be referred to a social agency, with the clergyman following up the case and working with the agency.

We must develop professional self-discipline as ministers so that we can distinguish on an unsentimental basis those situations and those cases which we can help, and those we cannot. We must know our skills and our resources so that we will not waste them on situations which are beyond the reach of our ability to help.

This points up the necessity of teamwork with the agencies but not to use them “routinely.”

We must make available the distinctive power of the clergyman and of the Church. We must not isolate ourselves from the community, nor work in competition with social agencies, but increase the strength that is necessary to activate a total and varied community program. If we work together, the need can be met and these people helped. After all, the Church and the social agencies are not in competition; social work is a child of the Church.

“Unless the true message of a redeemed soul and life becomes the result to justify the ‘boom’ through which we are passing, it may well become a big religious ‘bust.’”

—KINSEY MERRITT, *to National Conference of Methodist Men*



"It took us 120 days to clear enough land for a model farm. Then we organized a mobile medical and dental clinic and went to each village for a week."

We Are in Business on Mt. Apo

By C. L. SPOTTSWOOD, JR.

THERE were 27 of us—13 Americans and 14 Filipinos—when we arrived on the slope of Mt. Apo, highest in the Philippines. A young engineer skilled in pouring cement, a carpenter and his Fulbright-scholar wife, two young agriculturists, two nurses, two dentists, two teachers, four high-school students, and others, including the five stair-step Spottswood boys, made up the group. We had come to do missionary work.

C. L. Spottswood, Jr. is an ordained minister assigned to the Philippine Islands by the Board of Missions of The Methodist Church.

That was in the fall of 1952. For equipment we had nothing. There was a small house for us in Kidapawan Cotobato, but we had no furniture. Our two carpenters found some boards and nailed them together for the first table. Back of the house they built what looked like a second table, and on it they put some dirt. Around the dirt they set some boards. They piled three stones on each end and as the boys said, "We were in business" because we could cook our food. We had a kitchen stove without a kitchen! But it was a beginning.

With chalk we marked off "rooms" on the floor and strung up

a mosquito net for each of us.

At 4:45 o'clock the next morning we were up for an hour of Bible study and prayer. Then we had breakfast. At half-past-six we walked two miles to our work.

The first job was to clear the brush and trees on 25 acres there on the slope of Mt. Apo. Camillo, our workcamp director, gave every man, woman, and child a little Japanese sickle. When someone asked how to use it, Camillo replied that it is simple: "You just get down on your hands and knees and massage the grass." Incidentally, the grass on Mt. Apo grows seven feet tall.

It took us 120 days to clear enough land to make a beginning with our small model farm that was to be known as the Methodist rural center.

Our engineers and building crew laid off a building, 30 by 50 feet, and two stories high; and we started to work. Seven months later the building was practically complete. If built today in the United States, it would cost \$25,000. We got it for \$5,000 of missionary funds. We had only one paid worker; all the others were volunteers.

We had another job: organizing our own mobile medical and dental clinic. The word "mobile" means that we had a lumbering carabao to draw a sled made of bamboo to carry our supplies. A nurse, a dentist, an agriculturist, and one of the Americans went to each village.

In each village our nurse and dentist set up a clinic. The agriculturist had brought along his seed and some simple agricultural instruments. He had his "clinic" out in the fields with the farmers.

Why were the Spottswoods in the Philippines? Maybe I can illustrate with a true story. My wife and I were on a small motorboat down on the southernmost part of the Sulu Sea. We had arrived an hour before sailing time, so we had to sit and watch.

Four men brought aboard the boat an old army cot on which a young man lay very still. They brought the cot over and put it alongside us. The sick man's outstretched foot touched my knee. Suddenly he became stiff, then shook convulsively, writhed in agony, and after that relaxed quietly.

This happened every five or ten minutes. After an hour he died.

My wife asked his wife what the trouble was and she said, "We don't know."

Not long before he had been playing volleyball in the village, and one of the men accidentally landed on his foot knocking his toenail off.

"What did you do?" my wife asked.

"Well, later that day we tied a string around it and then two days later he couldn't swallow anything. Last night he couldn't open his mouth."

That gave me the clue. I knew that the young man was a victim of lockjaw, or tetanus. He died in terrible agony, and I thought: a nurse or a doctor and a dollar's worth of medicine could have saved his life.

BEFORE we started our medical program in those villages we made a survey. In each village we asked these questions:

1. When was the last time a doctor was here? The average answer was: once in the past year or two, and staying four to six hours.

2. When was the last visit from a dentist? We found that where there was a village school (and most of the villages had some kind of school of bamboo with a grass roof and a dirt floor) a dentist came in and stayed a day or so. But he ministered only to school children.

3. When did the government agriculturist come here? The answer was: once every year. How long does he stay? Just one day. Of course he cannot visit many of the farms or become acquainted with the problems.

As we went into these villages, making a team rather than an individual approach, we had one basic idea. We were convinced that no number of Americans can ever solve the problem of the Orient; only Orientals can do it. We went out, not expecting one American to do the work of 10 men, but to find

10 Filipinos who will do the work.

We needed a Filipino nurse, so I went to Mary Johnson Hospital in Manila.

I found Rebecca Ramos and I asked her bluntly, "Would you be willing to give Christ a year of your life down on the frontier? Would you let Christ use your training and your talents to minister to these people who can't go to a doctor?"

She was embarrassed and hesitated a long moment. Finally she said, "I have a younger sister to educate. How much is the salary?"

To that I had to reply: "I'm sorry, we won't be able to pay any salary."

I don't know what she thought or what she said to herself; but two or three weeks later she went home and told her mother, "I've been praying about it and I feel that Jesus Christ wants me to go to Mindanao as a missionary."

Later she resigned a paying job in the hospital and came to the frontier. She stayed with us 14 months.

One day Rebbly went with us to Compostela, a small town located as far north as you can go on the island. We tried to find a place to set up our medical and dental clinic.

We learned that there were only three Methodist families in the village. The first one was away; their house was locked tight. The second had gone to the farm, and we couldn't use the house in their absence. The third place was a tiny store, too small for our purposes.

I was discouraged, but not our

nurse. "Let's go see the mayor," she said, and she dared ask him for room in the marketplace.

The mayor responded: "Lady, what in the world would you do with the pigs and the chickens running around there." I thought about the flies. She answered: "Mayor, I have been down on the street today and I have seen the children with sores all over their bodies and the people shaking with malaria. All that we need is a little parking place." Of course the mayor agreed.

The young pastor who had been invited to give the evangelistic message that night began to grow cold on the idea. He had seen people pass by us and spit on the ground and say "*Protestindi*." We knew that Protestants were despised and hated in that town.

After supper the pastor nailed a sheet on the side of a bamboo house, and we set up the movie projector in the market place. Rebbby, our nurse, started showing the pictures.

The first film was entitled, "Water: Friend or Enemy?" Then she had a picture on infant care, which drew a large audience of mothers and children. A question-and-answer period followed, with the mothers asking many things.

The young pastor came over and said: "Rebbby, I don't think we ought to have an evangelistic service tonight. This is a awful rough crowd. There is noise and confu-

sion. Suppose we postpone it until tomorrow night."

The little nurse answered: "Spotty said we'd have an evangelistic service tonight, and we will." The pastor sat down, looking glum and dejected.

Then Rebbby showed the picture on the life of Jesus. Just as she was turning off the projector, the pastor walked over and said, "Rebbby there are three drunks down in front. They are causing a lot of trouble. I'm not going to preach tonight."

"Well, then, I am," said Rebbbie. And she did.

She walked over to that microphone and began: "Friends, a few months ago I was a nurse in a big hospital in Manila. When I ate my food they brought it to me on a tray. I didn't have to go out in the yard and cook my rice over a smoky fire. I didn't wash my uniforms in the river, as I did yesterday. They brought them starched from the hospital laundry.

"I had a good salary and many friends. There were conveniences like electricity and running water. I had a boy friend, too.

"But Jesus Christ came into that hospital and he said, 'Rebbby, I need your life, your talents, and your training down on the frontier. Rebbby, I need you as a missionary.' I said 'Yes' to Jesus Christ, and it changed my life."

We are "in business" on Mt. Apo; and there isn't any better business.



MY CALL to the MINISTRY

*"All formed a 'cloud of witnesses'
to see what I would do . . ."*

HOMER J. R. ELFORD, *Trinity Methodist Church, Youngstown, Ohio*

I REMEMBER making my first announcement for the ministry when I was only nine. However, my firm decision probably dates from the time when I went to an Epworth League institute and entered an oratorical contest on the experience of Elijah on Mount Carmel. I began to think seriously about what Christ really wanted me to do in life.

I won, and I went to college.

There I entered activities that threw me into touch with young people who were considering the ministry or related work. Several professors encouraged me, as did the pastor of the university church. At Christmas time I substituted at two country churches, and the people asked for me as their regular pastor.

As a senior at college, I roomed in the home of a cultured and dedicated woman who had a significant role in guiding my thought and conduct as a young preacher. One of the professors urged me to apply for a scholarship at seminary; and, when I got to Boston University, Prof. Harold W. Ruopp made me his associate.

Thus, parents, preachers, teachers, friends, and institutions all formed a "cloud of witnesses," looking to see what I would do with my God-given talents. There was a time, I am sure, when I had a clear call; but in my experience the call had to be repeated time after time.

Pastoral Help for the Alcoholic



By O. FLOYD FEELY, JR.

Some lessons from the Georgian Clinic, where pastoral counseling is the main type of therapy received by the alcoholics.

WHAT can the hurried, harried pastor do to rehabilitate a chronic alcoholic?

The Georgian Clinic, organized under state auspices in Atlanta, has some answers. These answers grew out of experiences of a team of ministers, doctors, psychiatrists, nurses, occupational therapists, and group therapy leaders. Led by the pioneering spirit of the Rev. Raimundo de Ovies, dean emeritus of the Cathedral of St. Philip, an interdenominational pastoral staff has been recruited from parishes and institutions.

Regularly scheduled pastoral counseling is now provided as a

central therapy for the patients who come. This approach to a pressing social problem has had such significant and effective results that it has attracted increasing national attention. Careful surveys show that more than 60 per cent of the patients have been helped.

The results lend hearty encouragement to the parish minister.

One of the valuable lessons learned is that alcoholism is a symptom and not the basic difficulty for the chronic and compulsive drinker. The moral decay, the physical deterioration, the job difficulties, the family chaos, the spiritual atrophy, and other cancerous features of alcoholism are still only surface manifestations and consequences of a far deeper disturbance.

Look for a moment at Patient

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X. He is a young man who, when sober, appears to be a worthy citizen. As a tradesman, he provides well for his wife and family and seems to lead a balanced community life. Periodically, however, he goes on drinking sprees, wrecks the family car and his reputation, involves himself in fights with police, and so on.

Is this merely an example of lack of will power in relation to alcoholic beverages? Counseling at the clinic shows other factors, particularly dependency on his father.

He hates his authoritarian parent with a burning passion. At the same time, he urgently needs him as an emotional prop. Patient X's social independence and stability are just thin, conscious veneer over the violent feelings he experiences both toward the father and all other figures of authority, such as employers and police. The inner pressures, which he understands not even vaguely, show up as unbearable tensions. He attempts to handle them by means of alcohol.

God never has been a vital resource for this man because he sees God as a distorted image of the father. Consequently, religion cannot be used without some mediation. He needs a priest, in the Protestant sense of that term.

Such a case—and it is typical—illuminates the essential task of the minister as counselor in the parish. He must be able to understand the underlying difficulties of the

alcoholic situation. (Merely preaching against it is not enough.) Coupled with this must be the ability to gain confidence without indicating approval of the unacceptable qualities of the personal problem.

Moral pressure actually raises the defenses of the alcoholic and further alienates him from a reconciling relationship. He is keenly aware of the degradation in his situation. So, the pastor abandons, for the time, his tendency to ally himself with the moral side of the picture and bring subtle pressure to bear for prolonged sobriety. These are precisely what the alcoholic cannot stand. Other ways must be found to win him.

Case after case at the Georgian Clinic has revealed that, once the façades of false pride and stubborn defenses are lowered, the alcoholic is deeply aware of guilt. Consequently, the pastor need not enlarge this in an effort to avoid the next "slip." This would merely set the stage for the vicious cycle to repeat itself. After all, the religious problem at the heart of all alcoholism is not primarily involved in the immediate moral effects of excessive drinking but in the isolation from God that causes immoral behavior.

God's reconciliation with the alcoholic must be mediated and explained—and at the real level of unquestioning concern and acceptance. Otherwise, the alcoholic feels

even more blocked in his struggle toward faith.

The long line of patients passing through the clinic has shown clearly that there is no such thing as an "alcoholic personality."

To be sure, patients have much in common. But there is a startling uniqueness about each one. The only real bond is that all have used the same escape mechanism. Each alcoholic must be considered not as a person with a problem but as a person seen by the entree of a problem. No two alcoholics drink for exactly the same reason.

Nevertheless, there are certain basic steps that can be taken in pastoral counseling. They are valuable for working with the alcoholic in the parish.

To begin with, almost invariably there is an initial defensiveness. This exists in spite of the alcoholic's conscious willingness for help. Unconsciously he tries to protect his psychic *status quo*, and even the minister's concern is interpreted as a threat.

One way of understanding this problem is to realize that the highly unsatisfactory patterns of dependency, aggression, and so on, which such a person has evolved, are not seen rationally as being caused by alcohol. Indeed, such conditions seem to the alcoholic to be real.

The sensitive minister understands that he must deal with this, and he tries to communicate his own acceptance of these feelings.

Only in a genuinely permissive atmosphere can a person gradually lower his defenses. But when the alcoholic begins to sense that he is accepted regardless of how unacceptable his internal world may be, he appreciates at deeper and deeper levels just how much in bondage he really is.

As one clinic patient recently said to me, "I have admitted for some time that I am an 'alcoholic,' but I am just beginning to understand exactly what that means in *my* life!"

So it is that not being prohibited is one prior condition to facing one's self at a deep level. The relationship of this to religion is that the awareness of a deep conviction of sin presupposes the liberating "good news" of salvation.

THE NEXT step in pastoral counseling is aid in exploring the inevitable inner conflicts behind the problem.

For example, the alcoholic husband often associates his drinking patterns with the nagging moralisms of his shrewish wife. The pastor must create the kind of emotional climate in which such a person no more need make such projections. Instead he can face the difficulties within himself which cause this kind of relationship with his wife.

When the alcoholic sees the need for some dynamic, external to his

conflict, another stage has been reached in the counseling. At this time a religious experience can meet the deepest needs of the alcoholic and bring about a complete reorientation of his life.

Here the pastor needs to be cautious. Delicacy and sensitivity are called for.

He may be tempted to proclaim with vital urgency what God has done and can do in redeeming human situations. But he needs to remember that such verbal communications disregard distortions in the consciousness of the sinner.

Look for a moment at another clinic patient, Mr. Z. Before seeking help, this middle-aged man found himself increasingly at the mercy of alcohol. Despite business success he periodically drank excessively, reducing his job and his ego to shambles. He had adulterous relationships over a long period of time and repeatedly came crawling back to his wife for the forgiveness she always extended for each new repentance.

When he finally cried out for help and began to explore, with a pastoral counselor, the tangles of his inner emotions and attitudes, a pattern of deep insecurity emerged. He had an ambivalent attitude of dependency and resentment toward his domineering wife. He had gone through a strong reaction against the religious witness of his father.

As the counselor began to move

with him over the terrain of his innermost feelings, he could hear the haunting loneliness that comes from a godless environment. Wistfully he longed for a savior. But he kept seeing God as a being with a big stick who thrashed a man when he stepped out of line for any reason.

On this basis, Mr. Z felt utterly unacceptable. This religious perception stood across any direct verbal witness that the pastoral counselor might have given. Consequently, a deeper kind of proclamation implied in the acceptance and understanding of this man by the pastor was called for. In other words, this had to be a subtle mediation of love and reconciliation.

Such an acting out of the pastor's witness always takes time and infinite patience. But God was able to utilize the pastor's effort and speak to a man's deep needs. God has become a living reality in Mr. Z's life. He is not only sober but, more important, knows from his own experience God's love and concern. A pastor who understood the heart of the pastoral task was the connecting link.

Obviously, there is no unfailing technique in dealing with alcoholics. But there is the overwhelming impact of a deep concern which creates the kind of healing climate in which such a person finally may face himself and his God and win the victory.



Having scouted six theological seminaries for men with talents, this superintendent reports on some conclusions he has reached.

I Went in Search of Preachers

By P. MALCOLM HAMMOND

RECENTLY, I visited six seminaries in search of preachers. I was looking for young preachers who would come out to Idaho or Oregon or Washington. More than 30 men were interviewed at Boston, Yale, Union, Drew, Garrett, and Iliff. And I have come to some conclusions.

First, I noticed that most theological students are less interested in high salaries than in challenging situations. They want jobs that have a future, a possibility for growth and development. They fear "static" or "frozen" circumstances.

And, come to think of it, why shouldn't they? Have they not been taught how to move people, how

to influence people, how to change people? It is frustrating to be trained in the art of transforming persons, only to find that they vigorously resist any transformation. These young preachers have talked with men of experience; their guards are up.

Here the district superintendent suffers a grievous temptation. If only he could say that all his points have a great future! The temptation is to oversell, to make statements that he hopes are true and might be, but for the truth of which he has no real assurance. In his desperate need of preachers, he can imagine all sorts of glorious futures that are not there at all. But he must be as objective as he can.

Of course, the graduates who are easiest to bring back to the "home" conference are the men who went out from the same place. They

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know what to expect. Most of them do not need the Greeley advice about going West; they are already sold on the advantages of the West. To most Atlantic seaboard men Boise, Ida., and the Klondike are psychologically indistinguishable; they are equally forbidding too.

There are many questions that seminarians have to ask: What is the parsonage like? Is it furnished? Are there sidewalks and paved streets? Are the schools good? Can I get music lessons for my children? How far is it to a good shopping center? What is the pension rate? What is the minimum salary?

Many western men do not realize how much an eastern boy and his wife may have to give up to come West. Not only will the family ties likely be left behind but also such opportunities as great plays, musicals, and lectures by professional people. These are few and far between in our northwestern states, although there are many excellent high school and college programs.

Are these seminary students ready to take their places on conference boards and committees? Of course. I have never known one who was not. Down deep in every man's heart there is a craving for "status." He wants to be accepted.

A man's prominence on conference boards tends to give a preacher some sense of satisfaction. Very soon he gets to the place where he is on so many boards that he would gladly sacrifice a little "status" to

get out of some responsibility. But the new man does not yet feel that and takes his full share of conference tasks—sometimes more than he should for his own good.

One of the most interesting questions about young ministers has to do with his call. It is also one of the most difficult to handle. It is difficult because Methodism has always refused to define closely the manner in which God calls his ministers. It has always been clear to Methodists that God calls some men one way and some another. Yet we have always insisted that before a man could be a minister, he had to be "called."

The district superintendent faces the reality of the call in this question, "How long will this man stay in the ministry?" Every church has plenty of problems. Usually, these problems are people. Or at least the problems appear in the lives and attitudes of people. This is complicated by the fact that the minister and his wife, no matter how consecrated, have problems within themselves.

If all these problems become too overwhelming, will the minister stay and learn from his mistakes, will he earnestly pray to God for his divine guidance in solving the problems? Or will he just quit and find some other profession?

The answer, couched in the traditional phrase of Methodism, is this: it will depend on whether the minister was called. Or to state it

Daily Bible Readings

November-December

Day	Book	Chapter
28	Micah	6:6-8
<i>Thanksgiving</i>		
29	Psalms	90:1-17
30	Psalms	103:1-22
1	Romans	13:7-14
<i>Advent Sunday</i>		
2	James	1:1-27
3	Genesis	1:1-31
4	Psalms	8:1-9
5	Psalms	139:1-24
6	Matthew	20:17-29
7	Ephesians	4:1-32
8	Exodus	20:1-17
<i>Universal Bible Sunday</i>		
9	Matthew	22:15-40
10	Romans	8:14-39
11	I Corinthians	13:1-13
12	I John	4:1-21
13	Matthew	5:1-26
14	Matthew	5:27-48
15	Matthew	6:1-18
<i>Sunday</i>		
16	Matthew	6:19-34
17	Matthew	7:1-29
18	John	3:1-17
19	Titus	2:1-15
20	Isaiah	11:1-9
21	Isaiah	53:1-12
22	John	1:1-18
<i>Sunday</i>		
23	Hebrews	1:1-14
24	Matthew	1:18-25
25	Matthew	2:1-12
<i>Christmas</i>		
26	Matthew	2:13-23
27	Acts	7:51-60
28	Matthew	23:1-22
29	Matthew	23:23-39
<i>Sunday</i>		
30	Psalms	19:1-14
31	Psalms	91:1-16

another way, he will stay and grow in his ministry if his life is thoroughly committed to the ministry of the Word, and there were never any real qualifications in his decision to enter the ministry.

For these reasons we district superintendents do not usually inquire into the circumstances of the call. We do inquire into the minister's intentions. We want to know what he expects to do with his life.

Some men leave the pastoral ministry of The Methodist Church to go into the ministry of some other denomination, or into teaching, or into the chaplaincy in the military or in institutions, or into writing and editorial work, or into Red Cross, or other charitable organizations. The Church makes a great contribution to our society in this and in many other such fashions.

It would be a gross error to imply that all men who leave pastorates for some other type of work do so because they had no call, or because they were unfaithful to their call. But how a man meets the difficulties of the pastorate depends largely on his call.

Most of the men in our seminaries have this deep commitment. Most of them are borrowing money to get the training required for the job. I have yet to talk to a man looking for a "soft spot" described in those words or any recognizable synonyms. If the Gospel of Christ is not spread abroad, it will not be because of inferior clergymen.

HOW WE MADE A COMMUNITY RELIGIOUS CENSUS

Reprinted from *Town and Country Church* (May, 1957)

By LONNIE H. HASS

ROCKLANE Christian Church, located in the open country a short distance from the village by that name in the metropolitan county of Indianapolis, Ind., had begun to feel the pressure of a city reaching into its community. After serving an agricultural constituency exclusively for many generations, the congregation had begun to sense new opportunities and growing responsibilities. In recent years capable leadership, both lay and ministerial, had begun to expand its service to the changing community.

A community religious census, discussed at various times in program planning, was approved by the church board and implemented into its program. The census was

to be a part of a church life revival, a program for rural church development promoted by the national department of Town and Country Church of the Disciples of Christ. I was called to direct the program.

Preparation for the census extended over a year's time, with a schedule for the project being set up six months in advance. Correspondence, telephone calls, conferences with the pastors, and meetings with the committees followed as plans developed. Two neighboring churches were invited to share in the census.

The census information sheet used included this information: occupation, length of residence, farm and home ownership, nationality, and race. These were designed to help the churches know and serve the people for whom they were responsible.

Sunday afternoon was chosen for taking the census because visitors were more readily available and the people were more likely to be home to receive the visitors. Thirty people from the two co-operating churches met for lunch at the Rocklane Christian Church, following

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Sunday morning services at church.

The director gave instructions on making the calls, filling out the information cards, and completing the reports. Assignments of territories were made by giving each team of two a small work map, with instructions to cover only the area of the map and to obtain a report on every family in the area. These maps had been prepared in advance by the committee.

During a two-hour period in the afternoon the 30 visitors completed 300 calls, covering 90 per cent of the population. After finishing their assignments, the teams returned to the church where they made their reports.

On Monday, call-backs were completed and a schedule of work was set up for analyzing the census materials. Under direction, local people did the analysis. The work was done mostly by the women of the parishes, since the men had to return to their employment. Work periods, were scheduled at 10-12, 2-4, and 7-9 on Monday and Tuesday, with the workers helping as their home responsibilities would permit.

The first step taken in the analysis of the census materials was to separate all the non-church-related families and individuals. Workers who were experienced with the typewriter transferred the pertinent information about these people to cards. The cards were then filed for future evangelistic work and

the census sheets were returned to the general file. Over 200 people were found to have no church connection in the community.

The tabulating of answers was the next procedure. The workers were arranged, three at each end of the tables that had been set up in a large room, and were given tally sheets listing in columns certain categories. One of the three read the answer from the census sheet, another tallied, and the third made a symbol on the census sheet so it would not be entered in this tally again. When one group had finished with the sheets, they were passed on to another group.

As each tabulation was finished, one person was assigned the task of figuring the percentage of each column against the whole tally. These categories and the percentages were entered, in colors, on graphic charts, with headings, legends, and instructions for reading. Charts were made for occupation, length of residence, farmhouse ownership, religious preference, and age groups.

AS A further step in the census analysis, maps of the community were drawn, showing where the people lived. Different colors were used for various churches, with white to indicate the residences of non-church-related people. Lines were drawn from the residences of those attending to the churches at

tended. Another map was made, showing the direction traveled, for people who were employed outside the community.

These charts and map were to be used later in study sessions with the church leadership.

The concluding part of the census analysis was the dividing of the information sheets between the two co-operating churches, with membership cards of churches in neighboring communities being mailed to each of them. The ministers decided upon a division of the non-church-related families, following preferences where indicated, so that each family or individual became the responsibility of some congregation. These eventually became a part of the church's evangelistic program.

The occupation study showed that 33 per cent of the families were engaged in farming, while 41 per cent were employed in industry outside the community, mainly in Indianapolis. There was little unemployment, and few people were living in retirement. The percentage engaged in the professions was about normal, but the percentage engaged in local business was less than normal for a rural community.

A problem often encountered in fringe communities is conflict between the established rural culture and incoming urban influence. This did not seem to be an issue here.

Many community studies, such as this one, show a heavy loss of

young people following high school graduation, leaving the rural community continually drained of potential leadership. This was not so pronounced in the Rocklane community. Many young people had remained at home, going to college or working in Indianapolis until marriage. The increase in population was coming from two sources: new people moving in and native young people establishing new homes and families.

The length of residence study showed a pattern of development similar to other rural communities until after World War II. The census revealed that 34 per cent became residents between 1945 and 1956; 6 per cent became residents in 1956. In other words, the most potential group for future development in the church program was that of the young adults.

The age-group study indicated a high percentage of children among the population of the community. Although under the strong urbanizing influence of a large city, with its tendency toward fewer children, the township had maintained its rural characteristic of relatively large families.

The Rocklane church seems to have anticipated some of the changes taking place. The present resident membership is 240; church school enrollment is 281; and the budget is \$12,000. The Rocklane church maintains an aggressive program in all areas of church life.

Sermon Starters FOR THE SUNDAYS IN DECEMBER

Suggestions for preaching on the Sundays of Advent and the first Sunday of Christmastide. The color for Advent is violet or purple; for Christmas and Christmastide, white.

ADVENT

ADVENT is a time for "theological" sermons; for the meaning of Christmas is theological. How better to observe Advent than to explore the deeper meanings of the doctrine of the Incarnation?

But these suggestions aim toward "practical" sermons, too. Here are themes for an Advent series on "Everyday Meanings of Christmas." The over-all purpose of the series is to indicate the meaning of the Incarnation for our everyday life.

Naturally, everything in the Order of Worship will be related to the Advent season. Unfortunately, we have only three Advent hymns in *The Methodist Hymnal* (83, 84, 85). Our liturgists say it is improper to sing Christmas hymns *before* Christmas. Most of us, presumably, use them at least on what

is called Christmas Sunday. Your own taste and judgment will suggest other hymns which seem satisfactory for Advent.

If you use the Responsive Readings, the ones indicated for these Sundays are certainly appropriate. If you use a collect, it should be one suitable to the season. If you do not normally use the Apostles' Creed, why not use it during this special season of the Christian year, as a classic symbol of our faith?

Commitment Day and Universal Bible Sunday fall within this season. But if we are to observe Advent, the Christian year might well be given priority with these other emphases worked in where possible.

Incarnation and Our Religion. December 1, First Sunday in Advent. "New wine . . . fresh wineskins." Phil. 2:5-11.

CHRISTMAS means Incarnation. This doctrine will always have about it something that is finally inexpressible. Is your faith big enough to accept its mystery?

Jesus said that when you have new wine you had better not try

to store it in old wineskins. The ferment will be so great as to split the old skins. If you have new wine, you'd better put it into new wineskins.

The new wine of the Christian gospel cannot be contained in the old forms of any other religion or philosophy. It requires new, venturesome expressions of faith.

This sermon can show how the faith of the disciples developed, how it is expressed in New Testament passages. Their faith split the old forms of Jewish unitarianism and Greek philosophy. In our own time, it represents mystery, too deep for words but evoking our response of love and commitment.

Incarnation and Our Self. December 8, Second Sunday in Advent. "The Word became Flesh." John 1:1-14.

WHEN GOD wanted to make the supreme effort of his age-long attempt to help human creatures, he became as man among us. He became a real person like ourselves.

Special Days

Dec. 1 to Dec. 24—Advent (the season of expectancy)

Dec. 1—First Sunday in Advent;
Commitment Day

Dec. 8—Universal Bible Sunday

Dec. 22—Sunday before Christmas

Dec. 25—Christmas Day

Dec. 25 to Jan. 5—Christmastide
(the season of the Nativity)

Dec. 31—New Year's Eve (Watch Night)

Jan. 1—Festival of the Christening

This radical idea was resisted (and is still), but the Church has always insisted that Jesus was truly human and truly divine. Nowadays, we understand human personality as an organic union of body and mind or spirit. This is the kind of person God became. Several practical implications are carried here:

1. We can accept our bodies as essentially good.

2. This good gift has been miserably abused. What God made good, we have corrupted.

3. The call of the Christian life is to recover God's original intention for our life. He has made this incarnate Christ. So we present unto him our "bodies as a living sacrifice, holy and acceptable. . . ."

Incarnation and Our Job. December 15, Third Sunday in Advent. "Is not this the carpenter's son?" Luke 4:16-30.

WHEN GOD decided to reveal himself in a human life, he chose the life of a man who worked with his hands, who earned his living by the sweat of his efforts by serving his fellows.

The mystery of life can bear emphasis. In every realm of learning, when we press beyond the obvious to ask final questions, we are drawn to the border of mystery. It is not surprising that this should be true of our inquiries concerning God.

But when God chose to reveal himself, it was in the life of a man who first won the respect of his associates by the quality of his daily

work. The historical facts are few, but might well be recounted. God's appeal is to every man.

This sheds a splendid light on the Protestant doctrine of vocation, that every man is called to serve God *in his daily work*. If the Kingdom is to come in any present sense, it will be where our people work and live. This can be illustrated in many ways. And the point can be made that the God who once worked among men has respect for all human service. The Incarnation puts a halo around our daily work.

Incarnation and Our Family. December 22, Fourth Sunday in Advent. "The child grew and became strong."
(Read the Christmas story.)

WHEN GOD proposed to shape a unique personality, he chose the means that are available to all of us—a humble family. And this truth sheds a glorious light upon our life in our families.

A very human interpretation of the birth of Jesus is appropriate. The only glimpse which we have into their family life is in Luke. The way in which Jesus confidently called God "Father" speaks eloquently of his relations with his parents.

The method which God used in the special instance of Jesus' development is still the method he wishes to use in his continuing efforts to produce Christian persons—the family. The threats to present-day home life are great, but so are

the resources which are available. And the greatest of these is love!

The God whose love impelled him to dwell among us can create within us the love through which he will lead children into the maturity of love. The Holy Family gives light and glory to all families.

CHRISTMASTIDE

Babies Grow Up. Dec. 29. Text: Matthew 8:19-20. Scripture: Matthew 8:14-34. Suggested hymns: 266, 267, 268, *Methodist Hymnal*.

GROWING up is never easy—either for those who do the growing or those who are innocent by-standers. Everybody loves a growing boy except the folks who have to live with him.

Always, when babies grow up they become troublesome. They get loose from apronstrings but get tangled in our heartstrings. It was so with Jesus.

We may sing, "Sweet Lil' Jesus Boy," but shortly the complicating ethics and demands of this Jesus have us saying something else. His contemporary disciples said, "This is a hard saying;" his present-day followers say, "It's beautiful idealism, but we must be practical."

He healed people then; he overcomes fears, frustrations, and guilt complexes now. He stilled the tempest; he quiets the storms in men's souls. He cast out devils; he still purges men of the devils of hate, suspicion, deceit.

The Babe of Bethlehem grew up!

NEW CHRISTIAN ADVOCATE

Our Ministry to Military Personnel

By FRANK R. SNAVELY
and J. LESTER MCGEE

If your church is near a military base, here are usable ideas for you.

THE Methodist Church of Smyrna, Tenn., is one of those actively engaged in a ministry to military personnel. This church functions in an extremely advantageous and really unique situation. Though a few of its members are stationed in the States and overseas, our greatest and immediate concern is with military personnel living and working practically on the doorstep of the church.

The town of Smyrna is virtually a military-civilian composite. Entrance to Sewart Air Force Base, home of the 314th Troop Carrier Wing, is only one-half mile from the city limits. Approximately 5,000 military and civil-service personnel work at the base and maintain homes in the community proper.

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This situation is typical of the new military era. Smyrna was a community of approximately 1,500 inhabitants fifteen miles from Nashville. The little town suddenly achieved prominence when the government decided to build an Air Force base with personnel of 5,000 men in the vicinity. Inevitably a revolutionary change took place in the social and religious life of the community. The population soon multiplied itself over and over again.

The churches were ill prepared for the change. Sanctuaries and Sunday school rooms were inadequate. Attendance at church services doubled. Attendance at Sunday school and morning worship has increased 30 per cent in the last six months. Our new church school annex is already crowded. The town council is constantly wrestling with problems of sewerage, water, housing, and schooling. The community has no choice, it must adjust to the challenge.

It is an overwhelming task to keep up with the new people appearing in church every Sunday

morning. It would be impossible were it not for certain organizational procedures. Fortunately, there is close co-operation between the community churches and the religious staff of the air base.

Every incoming airman at Sewart is interviewed at the chaplain's office. Two to three times a month the local ministerial association receives a list of incoming personnel. It is encouraging to note that most of them belong to some church or at least have a preference. Many of them are married and have children. Our job is to contact them.

And contact them we do—through the supervision of our local commission on membership and evangelism (whose chairman, by the way, is a master sergeant). The commission has divided the community into zones. Each zone has a captain, whose responsibility is to contact people moving into his area. Their names are secured from the chaplain's list and distributed to the zone captains. The zone captain makes a friendly visit, inviting the new family to attend our church. Later, I call at the home and counsel with the family about church membership or personal dedication to Christ.

Another good medium which we utilize for contacting these people is a weekly mailing of church news. An informative and truly personal church paper is mimeographed every week and mailed to all church members or newcomers to



As the assistant church lay leader, Sergeant Joe Hudnall is active in his annual conference young adult affairs.

the community. Attention is called to the various church functions and to the contributions which military families are making to the life of the church.

Four times a year we produce a church magazine which advertises our seasonal programs of Christmas, Easter, summer revival, and Thanksgiving. Last Christmas, for instance, we mailed this publication to 200 addresses not carried on our regular mailing list.

How does the church receive military personnel into the membership and incorporate them into the life of the church? Servicemen are classified as being on permanent or temporary duty at the base. We regard them as one class—potential members. Some of them feel that they do not want to transfer their membership because they are on



A volunteer in a church landscaping project is Sergeant Ed Coffey, chairman, the commission on evangelism.

temporary duty status and will be transferred shortly. Because of the danger of spiritual indifference we stress this: "be a member where you are."

Many of these people are professional soldiers who plan to retire from the service. Some of them have a "wait until I retire" attitude about joining the church. They are counseled not to wait to become active members of the church.

Most servicemen are eager to unite with the local church. Securing their membership is quite easy. They want the feeling of being at home wherever they are stationed. They want their children to be baptized. They seek spiritual guidance for themselves and their families.

The church attempts to integrate military personnel into its life. On admission, they are presented with

a membership packet, containing Methodist beliefs, a pledge card, and other pamphlets. The pledge card seeks not only their regular giving but lists several church activities in which they might be interested, such as singing in the choir, secretarial work, visitation, or committee work. They are encouraged to designate their particular interests.

As a result of incorporating them into the church, military personnel participate in our choir, official board, and the various committees. For example, Corporal Jerome Legan, single, and 21 years of age, sings in the choir and leads a 30-minute song-fest every Sunday evening. Staff Sergeant Joe Hudnall is the assistant church lay leader, and two commissions have servicemen as their chairmen.

Senior youth and young adult groups fill a special need of servicemen due to their age levels. For this we have a young adult group meeting socially every Sunday evening before the worship hour. There are also monthly Sunday school class parties in the homes of members. At Thanksgiving, we sponsor a turkey dinner for military personnel. We have discovered that these are not successfully attended unless the civilian membership is present. These people want to know and contact local people.

The Board of Missions makes an annual gift of \$500 to each church serving military bases. We use our

share of this money to promote our special activities. A part of it supplies the cost of the Thanksgiving dinner. In the near future we plan to use some of this money to create a "quiet" room in the church school annex. The air base affords adequate recreation facilities, but soldiers need a place of retreat where they can read and hear good music.

If you have a church like ours which is affiliated with a military base, you may find the following suggestions beneficial:

1. Emphasize a lively program of activities—social hours, lunch after church, picnics, and such.

2. Contact with the servicemen should be made early. The names of personnel can usually be obtained through the chaplain's office.

3. Encourage laymen to go more than halfway in trying to make the servicemen and their families feel welcome. Take them home for dinner after church.

4. Provide pastoral counseling and make tracts available treating moral problems, marriage, Christian beliefs, and so on.

JUNCTION CITY, KAN., a city of more than 17,000, is located two miles from Fort Riley, one of the nation's oldest military installations and the present home of the famous First Division of the U. S. Army. The present population of the fort, including the military per-

sonnel and their families, is more than 20,000.

First Methodist is the only Methodist church in the city. It has a membership of 1,300 members, but its affiliate membership and constituency make it comparable to a church twice its size. Since the service and the USO provide adequate social activities, our church has placed its main emphasis on an educational religious program, our main interest anyway.

The Sunday congregations are fairly equally divided between civilian and military. Recently, due to the large attendance, a second identical morning service was begun. While military personnel on the post are encouraged to attend and support chapel programs, many of them prefer to come with their families to our church.

The minister and laymen cooperate harmoniously with the chaplains. There are 14 Protestant chaplains stationed at Fort Riley. All military personnel who need counseling are urged to talk first with their respective chaplains, and members of their families are urged to do the same.

Two programs planned and sponsored by our church have found wide acceptance by military personnel. Our "Life Problems Counseling Clinic" is conducted daily at the church from 9 to 11 a.m. By appointment, the minister sees an average of 15 new persons each week, over half of whom are

military personnel or members of their families. The second program is an early Sunday morning radio broadcast called "Psycho-Religious Clinic." Life situations are discussed, and this is reported to be of wide interest to military personnel.

The church has one young adult church school class, which includes military personnel and their wives. Called "The Clipper Class," it promotes many types of religious and social activities. Modern, well-staffed nurseries provide free baby care during all church activities, and during the past year over half of the babies were from military families.

Visitors are recognized in the service each Sunday and are requested to give us their names. Copies of *The Upper Room* are mailed with a note to all visitors and newcomers each week. The assistant to the minister visits all newcomers and visitors each week and extends the welcome of our church.

Each week the church secures from the chamber of commerce and from telephone and utility companies the names of all newcomers to the city. A "Welcome to Our Community" folder is mailed every new resident regardless of his church affiliation.

Persons who intend to be in our community a year or longer are encouraged to join the church. Those on duty temporarily are offered affiliate membership.

A recent experimental Sunday evening lecture series on churchmanship, attracted an average of 250 persons, many of whom were military personnel and their families. Plans are now under way for a series of once-a-week classes on "Christian fundamentals," since many of the wives of these veteran servicemen are of foreign origin. Many lack even a basic knowledge of the Christian faith and especially Protestantism.

Other publicity devices used to inform people of and attract them to our church are: directional welcome signs on highways and streets; weekly church ads and news items in local and Fort Riley newspapers; "go to church" trailers in all local theaters; table grace cards in all local restaurants and hotel dining rooms; copies of *The Upper Room* with First Methodist stickers in all hotel and motel rooms in our vicinity, and in hospital and doctor's offices.

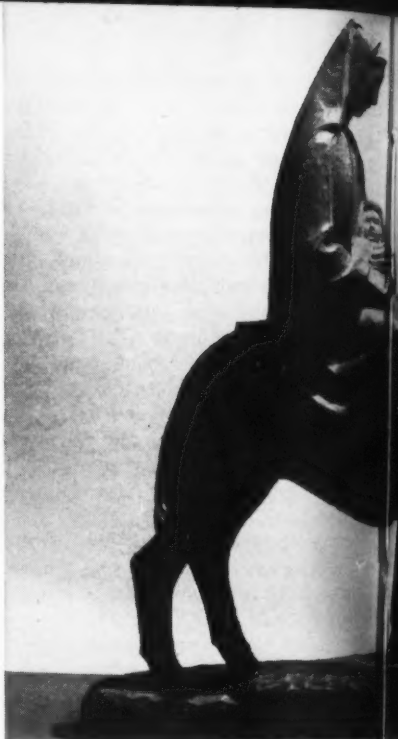
We maintain a monthly church newspaper which goes to all homes and a weekly mailing service of promotional materials. Materials published by the Methodist Commission on Camp Activities are distributed to military personnel.

Funds for this ministry to military personnel come from two sources. The Camp Activities Fund, raised by the World-wide Communion Sunday offering, provides \$1,000 annually and the balance comes from the local church budget.

Sculpture in American Protestantism

By JOHN R. SCOTFORD

Reprinted with photos from *National Sculpture Review* (Winter, 1956-57)



Wood Carving: "Flight into Egypt"

THE ARTS, as well as the Church, were divided by the Protestant Reformation. Many of the reformers were suspicious of the power of the visual arts to stir the human heart.

The founding fathers, steeped in

John R. Scotford is a church building consultant and author of several books in that field.

Puritanism before they left England for the New World, scorned the visual arts. And yet a curious thing happened then: they made their churches as plain as possible with great success, and then put on top of them the loveliest steeples that man has ever built. The beauty which was cast out the windows landed on the roof. Apparently these utterly nonfunctional and ex-

NEW CHRISTIAN ADVOCATE



Flight into Egypt by Adlai S. Hardin

pensive fingers pointing toward heaven satisfied some deep emotional need of the men who built them. And they might be defined as a form of sculpture.

Several influences modified the American Protestant distrust of plastic art.

Our fathers found an abundance of wood ready at hand and used it for everything from keeping

themselves warm to the adornment of their homes. They fell in love with wood. The first ray of beauty to get into their meeting houses was the grain of the wood in the paneling and the furniture. Many people today associate wood and worship and resist the suggestion that the golden oak organ case would look better if it were painted white.

Once, when trying to get a bit of color into a Wisconsin church by means of tapestry, I was told: "This is wood country; don't talk to us about cloth."

Working with wood led almost inevitably to the carving of wood—an art which has been highly developed in the Southern mountains. Here lies the opening wedge for sculpture in our churches.

So far as quantity is concerned, there is more stone carving in the Episcopal cathedrals in New York City than anywhere else except Washington, D.C. An excellent figure of Christ by Ulric Ellerhusen and a lovely stone pulpit by Malvina Hoffman can be seen in the Church of the Heavenly Rest, designed by Goodhue Associates. St. Bartholomew's Church, also designed by Goodhue, has sculpture of great beauty.

Its portals, described as the best work of its kind in recent times, were the combined work of Herbert Adams, Phillip Martiny, Albert Stewart, Daniel Chester French, and Andrew O'Connor. Much of



*Wood figure:
"Crucifixion"
by Albert Stewart*

the interior sculpture—the pulpit, the lectern, and the altar—is the work of Lee Lawrie who also did the richly harmonious sculpture for St. Thomas' Church.

The Cathedral of Washington, designed by Philip Froman, uses stone sculpture to achieve a closer, more intimate relationship with the congregation, demonstrating that carved stone can be emotionally effective as well as awe-inspiring.

Protestants have often given their children a better chance to exercise their imaginations than they have allowed themselves. We suspect that they sometimes try out on the younger generation practices which they are not quite ready for themselves! Children's own chapels point the way toward the future.

In Park Church, Grand Rapids, Mich., is a glorious wood carving by Alois Lang, while in Second Church, West Newton, Mass., there are even carvings of stone in the children's chapel.

What is the future of sculpture in the Protestant churches?

This hinges on the future development of church architecture. Of the billion dollars to be spent in religious construction during the year, about 60 per cent will be used for Protestant edifices.

Much of these monies will be spent on the enlargement and expansion of churches established only a few years ago under pressure of community expansion or sudden shift in population. It is during this "second go" within relatively new

churches that the desire for sculpture most clearly arises. By this time, too, funds are available.

Chapels are often memorials given by an individual or family and this often permits a wider latitude in the use of the arts than might be possible if the congregation were paying the bill. One such example is the chapel of the Madison Avenue Presbyterian Church, New York City, where limestone figures of "Prayer" and of "Praise" by Wheeler Williams support the chancel beam.

The high cost of handwork of any sort and the passing of the skilled craftsmen in stone and wood are contributing factors leading to greater simplicity in design.

Yet man is never wholly satisfied with the starker forms of beauty. Along with his mountains he wants some trees. Decoration is almost inevitable in Protestant churches. But it must serve a purpose and integrate with the architecture of the building.

We would urge that those interested in religious sculpture study church architecture, while the architects themselves turn to the artists for help. Perhaps more than any other art, sculpture is structural. Its future depends upon its integration into the fabric of the church.

*Clay model:
"St. John the Divine"
by John Angel*

NOVEMBER, 1957



Condensed from *Religion & Health* (Sept., 1956)

The Therapy of Silence

A Sermon

by FREDERICK H. HAAG



HE BOOK, *The Shocking Secret* by Holly Roth, is one of those murder mysteries one reads for relaxation. While it is an interesting book, it is scarcely profound. In only a few places does the author dig deeply into human experience.

On one occasion the hero of the story, bent on unraveling the "shocking secret" and finding the girl he loves, enters a certain apartment looking for clues. While searching about, he finds the body of the middle-aged music teacher, who owned the apartment, hanging in the bathroom—a victim of murder.

He calls the police, who naturally quiz him at great length. Then they order him to sit in the living room of the apartment while they make a routine check.

Frederick H. Haag, former pastor of First English Evangelical and Reformed Church, Chicago, now lives in Mansfield, Ohio.

It had been a hectic day. Finding the body had not been a nice experience. Now, he discovers himself sitting quietly alone, and the hero remarks, "the silence was therapy."

The psalmist, who wrote *Be still, and know that I am God . . .* (Psalm 46:10) was indicating, not only our need to know God but our need to be still—quiet.

All through the Scriptures, one finds silence prescribed for some of the basic ills of mankind. Jesus voices much the same wisdom when he says, *Come to me, all who labor and are heavy laden, and I will give you rest.*

It perhaps strikes us as strange that these words of wisdom, both from the mind of Jesus and the lips of the psalmist, should have been given so many hundreds of years ago. We tend to look back to the people of the past as slow, lethargic, negative individuals. But even so far back as the time of the psalmist, it was good advice—needed advice, *Be still, and know that I am God.*

If that kind of advice was needed two or three thousand years ago, we will agree that it is needed even more today. We Americans don't know how to be quiet. In fact one might say that we are afraid to be quiet. We need radio and television programs blaring from morning till late at night to drown out our thoughts.

We do somehow realize that we need to ease the tensions of our nervous lives, for we have developed such devices as alcohol and aspirin, hobby and holiday, in an effort to relieve tensions. And yet the statistics that tell the story of broken minds show an appalling increase. We have tried most everything else except the therapy of silence.

Most people today suffer from a kind of psychic "St. Vitus Dance." We are victims of the rushing habit. Many are chronically rushed. Whenever you meet them, that is the first thing that impresses you about them; they are "simply rushed to death," as they like to tell you.

It makes one nervous simply to meet these high-strung individuals on the street. They are like steam engines with the governors off. They make a great fuss and fume, but they actually accomplish very little of lasting value. They keep their minds and bodies under a terrific strain.

There are probably a number of reasons for that kind of life. Per-

haps we can sum it up and blame it on the times in which we live.

But the days in which the psalmist wrote *Be still, and know that I am God* were equally hectic days. It was a time of cataclysm, of inhumanity to man, much as we find in our world today. But the psalmist found the secret for rising above these exigencies of life, and he set down "the therapy of silence" as an adequate cure.

The French philosopher, Pascal, has written, "All the evils of life have fallen upon us because men will not sit alone quietly in a room."

God can scarcely make himself heard above the bustle and noise of our lives. We somehow close down the station on which we might hear him speaking to us; and we operate only our own little "ham" station, open on only one wave-length of our own concerns. And so we become increasingly insensitive and unresponsive to the voice of God. It is at that point that the psalmist tries to reach us with the warning: *Be still, and know that I am God.*

These words of that ancient psychotherapist are still important today, for they were hammered out on the anvil of human experience.

Psychiatrists today know, as the psalmist had discovered long ago, that religion is a mode of relaxation of the highest value. They know that religion is a means of letting go the stress and tensions of

life and resigning oneself to an outside power; and when that happens, religion sustains and supports the individual. They know that anyone can profitably occupy his mind with the contemplation of the universe and seek strength and solace in worshipful meditation—and that is religion.

No wonder the essentially religious therapy of silence prescribed by the ancient psalmist is the very same therapy prescribed by modern practicing psychiatrists in the medical profession.

One psychiatric writer has suggested that we ought to "give our minds a mental bath" every night before we attempt to go to sleep, that everything unpleasant and disagreeable, all jealousies and envies, every unkind thought and vengeful feeling, should be erased from the mind; that we should go to bed with a "conscience void of offense toward God and man." That's what the psalmist had in mind when he said, *Be still, and know that I am God.*

Another has written, "Perfect trust in a Supreme Being is one of the essential steps in the successful treatment and permanent deliverance from the bondage of neuroticism." That's what the psalmist had in mind when he said, *Be still, and know that I am God.*

Someone has suggested that worry should be treated by dogma and not by drugs. To be sure, prayer and worshipful meditation

are powerful and effectual worry-removers. Men and women who have learned to meditate and pray in child-like sincerity, and who have learned literally to talk to and commune with their own heavenly Father, are in possession of the great secret whereby they can cast all their care upon God, "knowing that he careth for us." And that's what the psalmist had in mind when he said, *Be still, and know that I am God.*

Prime Minister Gladstone, when asked what kept him so serene and composed in the midst of his busy life, replied: "At the foot of my bed, where I can see it on retiring and on arising in the morning, are the words, *Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee.*"

As one psychiatrist remarks: "There is good mental therapeutics in that old method called 'the practice of the presence of God.'" And that is but a modern way of saying, *Be still, and know that I am God.*

BUT THE psalmist, like modern counterparts in the medical profession, was quick to realize that relaxation, while it may be the first step, is not the secret of health or religion. It is not sufficient to "be still." One must also know that God is God.

Is it possible that at least part of our growing unhappiness in the world lies in the fact not only that

tensions grow but that, even when we are able to "be still," we are not interested in knowing God? Is that why we still have strife, and why the large number of neurasthenics continues to increase?

It is a hopeful sign that a growing number of practicing psychiatrists are realizing that silence is not enough. It is too negative, impassive. There must be a positive, active phase as well.

One of them has written: "The direction of conscious or intellectual activities through conversation, discussion, study, and reading for the purpose of diverting the patient's mind from morbid preoccupations to healthy external interests, together with the recuperative value of relaxation and play, is a method of treatment all too often neglected."

Celsus, who was one of the ancient Greeks, suggested "that cultured persons be employed to read" to his patients. It is not sufficient to give our minds a mental bath every night. Our minds and spirits must also be fed. And if we are to make the most of the psalmist's advice, then to our stillness we might well add Bible reading, prayer, and worship.

One psychiatrist says: "Nervous patients should practice perfect relaxation from 15 minutes to half-an-hour, two or three times a day." It would be futile for me, even with the backing of the psalmist and Jesus Christ and Paul, and a host of

modern psychiatrists, to suggest that much quietness in your life. I would not even presume to say, as some of my friends would say, "Keep an hour's quiet time every morning before breakfast," even though that would be a great help to all of us.

But one suggestion we can make. The old Hebrew word "sabbath" comes from a root which means "stop doing what you are doing." So, may I suggest that once a week, in addition to whatever time you now give to daily prayer and Bible reading, that you give yourself half an hour, if that is all you can spare, and be alone, quiet, silent, listening, and looking—that for that brief time you "stop doing what you are doing," and be still and know that God is God.

And in that time, perhaps God will say something to you that will make that half hour the supreme experience, not of a week, but even of a lifetime.

The Prophet Elijah said nothing directly on this subject, but his life exemplified the words of the psalmist; and we too may have the strange and uplifting experience of Elijah.

You remember he looked for God in the wind, the earthquake, and the fire and he found him not. But after the wind, earthquake and fire had gone by, then Elijah heard God "in the still small voice," or as the Revised Standard Version puts it, "in the sound of gentle stillness."

And, we have the example of Jesus himself.

No doubt, Jesus was fond of his cousin, John the Baptist. You recall from the Gospel story that John was murdered, beheaded at the whim of an evil woman. The disciples came and told Jesus, and what did he do? He didn't sit down and talk to them. He did not preach them a sermon on the nature of suffering or the place of evil in the world. He simply said: *Come away by yourselves to a lonely place, and rest a while.*

Again and again the Scripture says: *He went up into the hills by himself to pray. When evening came, he was there alone.* He discovered the secret of the psalmist's therapy of silence. He knew what John Greenleaf Whittier sensed and

wrote for us to sing and remember:

*O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love!*

Yes, be still and know that God is God. Study to be quiet. Make time to listen. You may miss God in the wind, the storm, and the fire. You may be totally unaware of him in the trials and tribulations of life. But in the stillness he will come to you and be your Friend. And when that happens, no matter how heavy laden you are, he will give you rest. No matter how depleted the physical and spiritual resources of your life. He will strengthen thine heart.

CHANCE OR PROVIDENCE?

Webster defines a hunch as "a strong intuitive impression that something is going to happen." My wife believes strongly in this, and often spoke of it. Her experiences confirmed her belief.

Once she and a friend were together downtown in Los Angeles and started for home. Suddenly Mrs. Douglas felt that she should stop in a certain cafeteria and bade her friend go along. After she had gotten her food and was looking for a table, she noticed a Japanese woman sitting alone. She went to that table, was seated, and in a friendly way engaged the woman in conversation. She learned that the woman was on a mission from Japan to the United States.

After a friendly talk, the Japanese woman said, taking a card from her purse, "I have here the name of a woman in this city given me by a friend in Japan, who asked me to see her if possible. There is no street address, and I have been unable to find anyone who knows her. Can you help me?" Mrs. Douglas took the card and saw written there her own name!

We could not help believing that here was Providence at work. For a chance meeting by these two women in a city of a million and a half is incredible—they must have been led to meet.

—CLAUDE C. DOUGLAS

NEW CHRISTIAN ADVOCATE

A practical guide for the
liturgical-minded church.

The Christian Year

By RUSSELL A. HUFFMAN

THE CHRISTIAN YEAR reminds us of the life of Christ and the heritage of the Church. It also suggests the Christian's obligation to the past as he works for the kingdom of God.

There are two general and traditional divisions of the Christian Year. Advent through Pentecost places emphasis upon God's revelation through Christ. The second half of the church year, Trinity Sunday through the Sunday before Advent, centers around man's response to God's revelation.

The more recent tendency is to divide the year at Pentecost Sunday instead of the following Sunday, which is Trinity. This division at Pentecost is really a return to the older custom that existed before Lutheran and Anglican usage.

Here is an outline for the high points of each season:

Advent begins on the Sunday nearest Nov. 30, and continues through Christmas Eve. This is the season of expectancy. It is preparation for one of the great

facts of Christian faith: the birth of Jesus Christ. The liturgical color is *purple*.

Bible Sunday is observed appropriately in Advent.

The next season is *Christmastide*. It begins with Christmas Day and continues through Epiphany Eve (Dec. 25 through Jan. 5).

There are usually two Sundays, including one near Christmas and one near New Year's. The liturgical color is *white*, to suggest the purity of Christ and the joy of his presence.

Holy Communion is appropriate in connection with Christmas Day, as it is also for New Year's.

The season of *Epiphany* follows. It is the season of the evangel, the time of light "showing forth" the Gospel.

This season continues from the end of Christmastide to the beginning of Lent, unless you desire to observe the older tradition of "Pre-Lent," which is the last three Sundays before the beginning of Lent.

Sometimes this season is called the time of "Christ's manifestation to the Gentiles," or the public revelation of Jesus, or Christ the Light of the World. The Festival of

Russell A. Huffman is pastor of the First Methodist Church in Rochester, Minn.

Lights is sometimes observed at the beginning of the season.

The color for Epiphany is usually *white* for the first two Sundays during the continued emphasis on the birth and early childhood of Jesus. *Green* is used for the rest of the season. It represents growth, life, and expansion, both of the life of Jesus and the Gospel throughout the world.

If Pre-Lent is observed, the color is *purple* for the three Sundays before Lent.

During this time we have such special adaptations of the general theme as race relations, brotherhood, prayer, youth work, and student days.

The *Lenten* season is the time of dedication, self-examination, re-evaluation, and renewal. It is sometimes called Quadragesima, for the 40 days of Lententide. It lasts from Ash Wednesday to the day before Easter—a period of 40 days, not counting Sundays. Thus, there are six Sundays in the Lenten period.

Lent is probably the oldest season of the Christian calendar because Easter was really the first day to be remembered and observed by the early Christians. The 40 days of the season recall the 40 days of Christ's temptation in the wilderness and the preparation for his ministry. It is for the Christian also a period of soul-searching and preparation for the great truths revealed by the Cross and Resurrection.

The word "Lent" is associated

with the old word for spring or lengthening days. It is established by the date of Easter which, in turn, is established each year by the seasons of nature as related to the "moons." This also appropriately suggests recurring life and growth, and thus life eternal.

The liturgical color is *purple*—with the exception of Good Friday, when *black* is used.

Within this period we have such special emphases as the World Day of Prayer, Week of Dedication, Family Sunday, Passion Sunday, Palm Sunday, and Holy Week.

There are some who divide Lent with a sub-season of Passiontide comprising the last two weeks—Passion Sunday, Palm Sunday, Holy Week, Maundy Thursday, and Good Friday—which brings to focus the last serious days of the life of our Lord.

Eastertide is the season of victory, resurrection, and the risen Lord. Here are 40 days with five Sundays, unless you include Ascensiontide. In that case, you include both Ascension Day (40 days after Easter) and the following Sunday.

The seasons on either side of Eastertide are, of course, dependent on the date of Easter. Because of the relation of Easter to the coming of spring, the date has been established as the Sunday following the first full moon after the vernal (spring) equinox. (This system has been used since 325 A.D. and the Council of Nicea.) Thus Easter

comes on the Sunday following the first full moon after March 21, and the date ranges between March 22 and April 25. The color is *white*.

Easter—"the first day of the week"—and the Jewish Sabbath were both observed by early Christians. Gradually they preferred the observance of the day of Christ's victory—The Son's Day—to the Jewish Sabbath, so that every Sunday is a "Little Easter" and Easter is the Sunday of Sundays, Great Sunday, Holy Sunday.

This season will probably include such special emphases as Family Life Week, Mother's Day, Festival of the Christian Home, Hospital and Homes Sundays, Rural Life Sunday, and Children's Day.

EASTER is the climax of the first half of the Christian Year, and the *revelation of God to man!*

The expansion of the Kingdom, the Church, and the response to the Holy Spirit characterize the second great movement of the Christian Year. The period lasts from *Pentecost* to the Sunday next before Advent and Thanksgiving.

The beginning date of this half varies between the older usage and the Lutheran and Anglican usage. The latter begins the second half of the Christian Year one week later, on Trinity Sunday, and title and number the following Sundays from Trinity Sunday. It is assumed by recent students that the older

form is preferable. Therefore, the following Sundays are named and numbered accordingly.

If it is assumed that Pentecost is the "birthday of the Church" and that the second half of the Christian Year is to emphasize the "Response of Man to God," it seems proper to begin with Pentecost. Here God meets man with the coming of the Holy Spirit, consciously, into the lives of those in the Upper Room.

The *Whitsuntide* season may be fittingly called "Pentecost Season." With the exception of the first Sunday, it is the same as "The Trinity Season." It is the season of the Expanding Church, under the Holy Spirit, because of Man's Response. The season lasts from *Pentecost* to the *Festival of Christ the King* (the last Sunday in August).

The name "Whitsuntide" comes from the use of white robes by the converts who were baptized and received into the church on this Sunday. The season was formerly only one week long, including Pentecost Sunday and the week following. The name is now being generally adopted for the former Pentecost or Trinity season.

The color should be *red* for Pentecost Sunday and other days of emphasis on the Holy Spirit. *Green* is the general color for most of the season. *White* is used by some on Trinity Sunday.

This is the season of late spring

and summer. It is also the season of seedtime and harvest in the Christian calendar. It speaks to us of the great heroes of faith and accomplishments of the Church in the past, from Pentecost to the forming of the World Council of Churches, 1900 years of the growth of the Church and Christianity.

This season is a time of stress on churchmanship, biography, personal response to the Holy Spirit.

The *Kingdomtide* season comes next. It is the season of the kingdom of God and the fulfillment of God's purposes.

From the *Festival of Christ the King* on the last Sunday in August, to the end of the Christian Year or the Sunday next before Advent, it is a period of about three months.

The color is usually continued from the Whitsuntide season as *green*. However, it would seem appropriate also to use *red*, since red is the symbol of zeal, fervor, and atonement.

Kingdomtide is the newest development of the Christian Year.

It moves the observance of the Festival of Christ the King from the last Sunday in October (where the Roman Church, at least, observes it) and places it on the last Sunday in August.

The kingdom of God has been in the past notably absent from the creeds, observances, and emphasis of the churches—yet it was one of, if not the major, emphasis of our Lord. It is good, therefore, to conclude the annual celebration of our faith in the Christian Year observances by an emphasis on the fulfillment of the Gospel and redemption in the kingdom of God in society and in our hearts.

In this period we have some appropriate special days—from Labor Day to Thanksgiving, with Christian Education Week, World-Wide Communion, Laymen's Sunday, Churchmen's Week, Reformation Sunday, World Order Sunday, World Community Day, Stewardship Day, and World Temperance Day. All of these have reference to our citizenship in the Kingdom.

THE GOOD LIFE

THERE may be some who feel that, while worship may be very good for those who like it, what has all this got to do with ethical problems? The Christian answer, of course, is that worship has everything to do with ethical behavior. The reason for the answer returns us at once to the doctrine of man. If man is wise enough and virtuous enough to solve his daily problems, then quite clearly man does not need God to help him, nor would man need to practice constant worship. But if man on his own is not able to achieve the Good Life, then he needs desperately the means of God's power.—WILLIAM A. SPURRIER in *Guide to the Good Life* (Charles Scribner's Sons)

Why Register Attendance?

By ROBERT O. SMITH

CHURCH LEADERS have discovered that there are many values in registering church attendance regularly. Though some of the information is obtainable in other ways, registration provides it more accurately and with much greater efficiency. At the same time, registration obtains some information that is available only through regular use of such a plan as this.

What are some of the values of attendance registration?

Up-to-date information for all church mailing and phone lists is provided.

Attendance patterns are indicated (for instance, from these records it is possible for the minister to determine whether attendance drops on Communion Sundays and whether the same people are always absent).

Information is obtained about those who need pastoral services.

Visitors are encouraged to register since the entire congregation is involved in this providence.

Prospective members are identified.

Robert O. Smith is associate pastor of First Methodist Church, Lodi, Calif.

The minister, especially when he is new, is helped to identify the members of the congregation.

Of equal importance to any of these is Paragraph 125 in the *Discipline*.

Registration of attendance regularly is the only way accurately to determine whether a member has been absent for two years.

To get 100 per cent co-operation in registration, it should clearly be a part of the worship service.

Place the registration in the order of worship in the bulletin. At the appropriate time have ushers pass out the attendance cards or pads. Allow a brief time for signing and, when all have registered, have them passed to the aisles. These may be collected by the ushers or left at the end of the pew until the worship service is concluded. For complete accuracy, the ushers should also count the attendance.

How should attendance registration be followed up?

Unless the congregation knows the church is going to use the information it gets in this way, resistance is likely to build up against registration. One advantage of using cards that ask for certain types of information is that people

BOOKS

OF INTEREST TO PASTORS

The Nature and Mission of the Church, by Donald G. Miller. John Knox Press, 134 pp., \$1.25 (paper).

Reviewer: RAY W. RAGSDALE, *District Superintendent, Los Angeles District, Los Angeles, Calif.*

With a background of pastoral and teaching experience, Donald G. Miller has written a book that is both simple and scholarly on the nature of the Christian Church, its roots in the people of the Old Testament, its message, its mission, its worship, and its basic unity.

The author's conception of the Church is biblically centered. The chapters are liberally sprinkled with textual references. The author sees the Church as the fellowship of "those to whom the risen Christ has given his Spirit," and the "answer to the tragedy of man's broken relationships."

I would argue with the author on his interpretation of the pre-existence and second coming of Christ; but there is no disagreement with the deeper conception of the Church, which he lifts up. Only as we understand the Church as "the Body of the living Christ" are we ever to get beyond the vain strivings of mild Christianity which so often characterize the institution we find on the

corner of Oak and Laurel in Everytown.

Miller is a clever writer. His introduction to the chapter on "The Form of the Church" is delightful as he ridicules those who say to their pastor, "I was with you in spirit last Sunday."

Laymen and ministers will find this book exceedingly readable. It will stimulate any reader to re-examine his concept of the Church.

Christian Ethics, by Georgia Harkness. Abingdon Press, 240 pp., \$3.75.

Reviewer: T. OTTO NALL, *editor, THE NEW CHRISTIAN ADVOCATE.*

Shelves are full of books on Christian ethics, but there is none quite like this. It was written because Dr. Harkness could not find any other that said exactly what she thinks needs to be said; she has done well.

There are other books that started, as a book of ethics should—but many do not—with the revelation of the nature and will of God as this comes to us in Jesus Christ. There are others that are based on the recorded words and deeds of Jesus. And there are others—many others—that seek to apply all this to contemporary problems of social ethics. But there has been lacking a book that would tie these

elements helpfully together, especially noting the meeting points of Christian ethics and Christian theology.

Any Bible-based study of Christian ethics must take into account the differences between this present world and the world of the biblical writers, living in a small occupied territory of the known world, a small minority without political power or economic significance in a simple, leisurely, pre-scientific age.

Yet, there were responsibilities similar to ours. There were temptations to sexual indulgence, acquisitiveness, factionalism. There was the will to power to be overcome, rights to be defended, duties to be undertaken. Through Dr. Harkness' eyes we see these as timeless problems, and their biblical relevances as timely for us.

Like us, the biblical writers had to live in two worlds at once. And they developed a joyous confidence "that transformed the little community from a mood of passive waiting to urgency in witness, fidelity in mutual service, and at least relative steadfastness in the Christian virtues."

To these people Jesus gave an ethic that was largely personal and yet with profound social implications. As Dr. Harkness spells these out in terms of marriage and the home, economic and vocational life, race, state, war and peace, one gets the impression that she never gives way to imagination. She always insists, however, that the Gospel provides an adequate and indispensable guide to Christian action.

As always, she writes clearly, forcefully, simply. She has remembered that "Christian ethics is everybody's business, and not alone that of the professional moralist."

Readings in Marriage Counseling, by Clark E. Vincent. Thomas Y. Crowell Company, 500 pp., \$4.50.

Reviewer: JACK ANDERSON, pastor, Southside Methodist Church, Jacksonville, Fla.

The minister has more opportunities to know the problems and difficulties of the family than any other person in the community. In addition to contacts through the church school, parish visiting, and community activities, he has people coming to him with their personal and family problems. Ministers must do marriage counseling whether they will or no, and whether they do it skillfully or poorly.

While this book with its 52 articles and authors was not written specifically for the minister, it has information with which he should be familiar. It is broad in scope, often deep in insight, intimate in application, and has very little duplication.

The first section, "Marriage Counseling as an Emerging Profession," discusses the approach to the problems of family living by the doctor, pastor, psychiatrist, and the marriage counselor. Wayne Oates is the author of the one on the pastor as marriage counselor. A special section is given to "Premarital Counseling" and another to "Counseling with Individuals, Couples, and Groups." The problems of sex education, premarital relations, and sexual maladjustment are discussed frankly.

Other sections should be especially helpful to a minister, whether he is just beginning in the field of counseling or is familiar with the techniques and problems of interpersonal

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relations. How a counselor handles cases, the guiding principles he uses, understanding and using himself in counseling, and short term counseling are some of the topics discussed. In many instances these are illustrative case histories.

This book will go a long way in making ministers aware of the special problems involved, as well as giving specific information and techniques for handling them. The editor shows keen insight in the selections and a breadth of understanding in his short introductions to the sections and articles. He has done his own profession, and all related disciplines, a real service in putting them together for publication.

Confederate Morale and Church Propaganda, by James W. Silver. Confederate Publishing Co., Inc., 120 pp., \$4.00.

Reviewer: R. L. HUNT, executive director of religion and public education, the National Council of Churches, New York, N.Y.

"As no other group, Southern clergymen were responsible for a state of mind which made secession possible, and as no other group they sustained the people in their long, costly, and futile war for Southern independence," says this historian in an attempt to show what part religion played in bringing on secession and in promoting the war between the States. He sees the Church as a powerful social organization. There is no doubt in his mind that the Church was "the most powerful agency" in sustaining the morale of a hard-pressed people.

Separation of Church and State fared poorly in war time. Military leaders superintended religious affairs in occupied territory, replacing rebel with loyal pastors in various Protestant churches. Catholics also contributed to the historian's conclusions that "the Church in the South constituted the major resource of the Confederacy in the building and maintenance of civilian morale."

After an examination of over 100 Confederate sermons, this historian writes:

"A solemn ritual soon developed in the publication of Confederate sermons. On a Sunday afternoon a special committee of prominent members from the congregation called unexpectedly at the parish house to inquire whether the minister would consent to have his message printed. Invariably he modestly protested that his words were hardly worthy of such honor but that (after a few moments of proper indecision), if the committee really felt they might do the cause of God and the Confederacy some good, he would revise them and allow them to go to press."

Men fight better when they feel their arms have been blessed by God. Northerners and Southerners were given this assurance in the Civil War.

This historian's judgment "that the Church in the South constituted a major resource of the Confederacy in the building and maintenance of civilian morale" adds importance to the fact that churches with constituencies in the South are all on record as supporting the decision of the Supreme Court that racial segregation in the public schools is a violation of the right of the American citizen, as believing further that racial segregation is not in accord with God's will.

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Vol. XII. James, Peter, John, Jude, Revelation, Index.

The Christian Idea of Education, edited by Edmund Fuller. Yale University Press, 265 pp., \$4.00.

Reviewer: HOWARD GRIMES, professor of Christian education, Perkins School of Theology, Dallas, Tex.

An immensely stimulating book, its conclusions are somewhat disappointing. Concerned as it is with the relation of Christian faith to general education, it emerges with no creative solution to the issues. But there is an exciting interchange of ideas.

The one issue which runs through most of the contributions is the relation of Greek culture and thought and the Judaeo-Christian tradition, or the relation of faith and reason.

Father Pollard, an Episcopalian, calls for a return to the faith of the Judaeo-Christian tradition set over against Greek humanism. Professor Harbison would illumine reason with faith. Father Murray, a Roman Catholic, reasserts the medieaval synthesis between faith and reason worked out by Thomas Aquinas. Reinhold Niebuhr recognizes these two sources of Western culture, neither of which we can deny, and tentatively calls for an effort to express the biblical faith in modern philosophical categories.

What those who favor some type of rapprochement between faith and reason inevitably come to is liberal education (that is, the classic humanities), with various ways of relating the Christian faith to the subjects taught.

No one explores the possibilities of an educational philosophy and practice which takes into account existentialist modes of thinking. One

need not be an avowed existentialist to recognize that here is a *modus operandi* with fruitful possibilities for philosophy and practice in education.

Alan Paton's article, "The Person in Community," while not discussing this issue directly, is the nearest approach to a solution; namely, the recognition that the basic reality in education, as well as in life, is the relation of the person to community. Both his ideas and his style make his brief essay almost worth the price of the entire volume.

Though most pastors are not directly concerned with religion and education, the broader issues discussed here are of tremendous import to all of us. The book is relevant and at times exciting.

Toward a Christian Philosophy of Higher Education, John Paul von Gruening, editor. The Westminster Press, 171 pp., \$3.50.

Reviewer: AUBREY ALSOBROOK, pastor, First Methodist Church, Swainsboro, Ga.

At a convocation at Jamestown College, in North Dakota, some 300 delegates from 58 colleges, universities, and seminaries sought to clarify the meaning of a Christian philosophy of education. This volume contains the substance of the addresses.

The four parts of the book on theory, personality, method, and goals are fairly closely related, although some of the chapters stand as independent units. The addresses point up the decisive role of education in man's destiny and the importance of a Christian philosophy of education.

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houses of the Church for human civilization—without them the corruption of paganism would be self-evident. With the current emphasis upon higher education this is a timely book for pastors and educators.

Man's Western Quest, the Principles of Civilization, by Denis de Rougemont; edited by Ruth Nanda Anshen. Harper & Bros., 197 pp., \$3.00.

Reviewer: GARLAND DOWNUM, associate professor of history, Arizona State College, Flagstaff, Ariz.

A French Protestant theologian searches for fundamental grounds of agreement between the East and West. Unfortunately, this search is obscured by the author's preoccupation with describing western civilization, especially its origins and its ills. I agree heartily with his insistence that we must examine both differences and similarities in this quest.

The texture of a civilization, he postulates, comes from the basic attitudes and options taken early in its genesis. The West, blessed with technics, may tend more surely toward religion and culture in its emerging leisure—a leisure scorned in the West and treasured in the East; and the East, guided by our technics, may become more western.

This book, for which I have respect but little enthusiasm, shows in unusual ways the remarkable effect of Christianity in molding our culture. It reveals Rougemont's skill and learning in deriving contemporary meaning from such controversies as the Docetist.

The author tries to do too much in

a few pages. His style, suffering from compactness, does have its fine moments, however.

Although he has exceptional learning and insights, both are marred at times by dogmatism and fuzzy focus; it is hard, for example, to find what he means by the "western quest." If you relish hard, compacted prose adorned with many informed statements from Arianism to atoms, with the total pattern cloudy, you might try *Man's Western Quest*, one of Harper's *World Perspectives* series.

Free Will, Responsibility, and Grace, by Peter A. Bertocci. Abingdon Press, 110 pp., \$2.00.

Reviewer: WILLIAM P. TOLLEY, chancellor of Syracuse University, Syracuse, N.Y.

The depth and range of this small book is a measure of the seriousness of purpose with which faculties are facing the question of the relationship of Christianity and higher education in the colleges.

The substance of this volume was delivered as a series of four lectures at the faculty conference on Religion in Higher Education held under the auspices of the Presbyterian Church of the U.S. and The Methodist Church, at Montreat, N.C., in the summer of 1956. Bertocci is the Borden Parker Bowne professor of philosophy at Boston University. He maintains both the stature and philosophical position of his predecessor, the late Edgar S. Brightman.

The author sees man as a free co-creator with God, impelled by his sense of moral obligation (evidenced in experiences of "oughting") toward

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the best he knows. He pleads the case for more attention to the nature of the ideal personality and finds Jesus, Paul, Plato, and Aristotle in substantial agreement upon the ingredients of high-grade persons. Man's relation to man and to God is characterized by "the responsible insecurity of love." By a fresh path he arrives at Royce's position of man's obligation to strengthen the great community of persons.

In his discussion of free will, fruitful distinction is made between "will agency" and "will power." "Will agency is free initiative; will power is the measure of control determined by its interplay with other factors in the total choice situation." This is followed in the same chapter by an equally perceptive distinction between anxiety and guilt with the observation that, "Job, though anxious, did not feel guilty, simply because he had not disobeyed what he thought was God's will."

Following the lead of C. I. Lewis' *The Ground and Nature of the Right* (Columbia, \$2.50), he focuses sharply on the basic moral responsibility of all persons whom he observes, "For whether a man is willing to think with full respect for all the available facts rather than simply to justify his own conviction, is his first and basic moral test." University and college faculties should be particularly aware of this.

The brevity of the volume does not permit the full development of these tremendously vital themes. However, Bertocci has sketched their outlines clearly and has pointed courageously toward answers shaped with intellectual integrity.

Existentialism and Theology, by George W. Davis. Philosophical Library, 82 pp., \$3.75.

Reviewer: RALPH S. ROBINSON, pastor, *McMasters Methodist Church, Turtle Creek, Pa.*

"What is a baseball?" Davis asks of the scientific searcher for facts.

The scientist replies, "A baseball is a small, hard, round sphere about three and one-half inches in diameter, covered with two pieces of horsehide expertly stitched together."

"But what does a baseball mean?"

The scientist need not care. Yet every boy could answer, "A baseball means a game between two teams of nine players each, coaches, competition, ball park, spectators. . . ."

Likewise, the questions that people ask in every generation are not only "What is Christianity?" but also "What does Christianity mean?" This Rudolf Bultmann attempts to answer so that Christianity of our day may mean transformed lives.

Probably no name, with the exception of Barth, has been bandied about more than that of Bultmann. George W. Davis enters into an understanding of Bultmann's theology with enthusiasm and appreciation. Davis and Bultmann would point out that to understand a man or to find a truth, one cannot use the time honored "subject-object view of history" . . . with the subject here and the person there for review and retrospect. The existentialist insists that when a person or history is existentially grasped, they must "flow into and through us and not merely by us."

Davis points out that Bultmann's great contribution is his desire to

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give meaning to and understanding of the heart of the Gospel truth. For instance, where can we find a better definition of myth than this: "In its basic religious meaning, myth is a statement in terms comprehensible to this world of the impingement upon, and action in, the earth, of powers of the other world"?

To be grasped by this book in heart, in mind, in soul, and in self is to experience again the exciting good news of redemption.

Texts and Themes for the Christian Year, by Paul E. Holdcraft. Abingdon Press, 96 pp.; paper, 90 cents.

Reviewer: DAVID L. TAYLOR, *pastor, First Methodist Church, Roscoe, Ill.*

One would wish ministers could live at once so deeply within the Scriptures and within the life problems of their parishioners that appropriate texts and titles would spring commandingly from spiritual impulse. But Sundays come with "alarming regularity," as Methodist Editor W. E. Gratz used to say; and, human nature being what it is, ministers who need only a bare suggestion in order to "get going" will find this little booklet, with its more than 700 texts and several titles for each text, well worth the moderate price.

The texts and titles—of various worth depending on taste—are arranged according to the church year, with a section for special Sundays of nonecclesiastical origin. There is also an introduction regarding the year itself. All except four books of the Bible are represented by at least one text.

Your Neighbor Celebrates, by Arthur Gilbert and Oscar Tarcov, Friendly House Publishers, 118 pp., \$2.50.

Reviewer: FRED R. ZEPP, *managing editor, TOGETHER.*

Here is a highly informative book through which runs one theme: the brotherhood of man. Its aim is to explain to Christians the traditions and significance of Jewish worship and Jewish holidays. The authors do this in layman's language, aided by a great number of outstanding photographs of worshipers, synagogues, and holy articles.

Repeatedly, Gilbert and Tarcov trace the many parallels which exist between what the Christian is familiar with in his own worship and what he now is meeting in Jewish ritual. Helpfully, biblical verses on which Jewish observances are based are quoted fully. The concluding sections of this interesting little volume cover briefly a wide assortment of subjects such as the proper pronunciation of Hebrew sounds and a factual explanation of the differences and similarities among the branches of Judaism—orthodox, reform, and conservative.

Perhaps the central theme is best summed up in a section on "The Church and the Synagogue." The authors state succinctly their belief: "... in all faiths there is a devotion to God and a desire to live in harmony with his ways. Through knowledge of other faiths, we learn to respect differences and strengthen our own respective faiths. . . . 'God hears prayers in many tongues, and they are all sweet in his ears.'"

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BRIEFLY NOTED . . .

Cross and Crisis in Japan, by Charles W. Iglehart. Friendship Press, 166 pp., \$2.50, cloth; \$1.25, paper.

What are the churches of the new Japan like? How do they differ from churches in America? Are they weak or strong? What relations do American Christians have to them? What of the churches' work in non-Christian neighborhoods? How does the Christian Church work with the deeply embedded religious and philosophical practices which still exist?

These questions are all answered here in the thrilling language (with pictures of moons and mountains and lotus blossoms) of a missionary who has come to love the people.

Seeking to Be Christian in Race Relations, by Benjamin E. Mays. Friendship Press, 84 pp., \$1.50, cloth; \$1, paper.

Starting with the nature of God and man, this clearly reasoned book progresses to the New Testament affirmation that love of God and love of man are inseparable. Its suggested solutions to the race problem can be applied by the Christian Church only.

Going His Way, by Melvin E. Wheatley, Jr. Revell, 155 pp., \$2.50.

Intimate, inspiring, reverent wrestling with the big problems that emerge in the little everyday matters of every life. The preacher uses specific incidents in the life of Jesus to point the way.

Yearbook of American Churches for 1958, edited by Benson Y. Landis. National Council of Churches of Christ in the U.S.A., 323 pp., \$5.

Careful editing and scrupulous collating of the most timely and reliable facts make this, by all odds, the best book of church figures. There is much information for more than 260 religious bodies.

You Have Met Christ, by David Wesley Soper. Westminster Press, 142 pp., \$2.50.

Christ's contemporary presence is seen on every page. It is described in three dimensions that indicate the three parts of the book—the self, the self and the State, the self and the Church.

World Religions, by Benson Y. Landis. Dutton, 158 pp., \$2.95.

For a quick, ready-to-tap source of information on the religions across the face of the globe—all of it—this book is hard to beat. Thumbnail sketches of the chief religions are brief, but fair.

Sermons from Job, by Clovis G. Chappell. Abingdon Press, 158 pp., \$2.00.

"Why do good men suffer?" is a modern question in every age. Neither Job nor the author came to fixed conclusions, but in these 15 sermons, some of life's serious and lighter experiences are discussed; such as slander, impatience, suffering, laughter, finding God.

Help Support a Missionary in Lands of Witness and Decision



In the last few years hundreds of millions have won political freedom. Hundreds of millions have lost their freedom to Communist tyranny. Christian faith has never confronted greater dangers or greater opportunities. The past fifty years have seen more souls won to Christ and more Christians martyred than in any full century before.

Methodism Meets a World Challenge

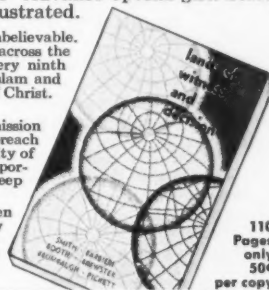
Four countries where needs are pressing have been designated *Lands of Decision*. Please pray that their people may come to a saving knowledge of our Lord Jesus Christ. Volunteer for missionary service or influence a young person to do so. Make a "Lands of Decision" Advance Special gift. Start a study group by using the book illustrated.

BELGIAN CONGO—The speed of change in Africa is almost unbelievable. Less than 80 years ago Stanley made the first trip of any Christian across the Congo Basin, nearly as large as Eastern United States. Today every ninth person is a member of the Christian church, but the Crescent of Islam and the Hammer and Sickle of Communism are challenging the Cross of Christ. What will the Congo choose?

BOLIVIA—Called Methodism's most beautiful and most difficult mission field. Only during the last 50 years has opportunity been given to preach the Gospel according to the Protestant tradition. Until 1906 the penalty of doing so was death. Now Bolivia presents one of our brightest opportunities. The church has doubled in membership within four years. Keep it growing and spreading.

SARAWAK—For long years the head-hunting Ibans, the "Wild Men of Borneo," were inaccessible to missionaries. Being forced into new patterns of living they have turned to the Methodist missionaries along the river, wanting to learn about "the Jesus God." In three years more than 2000 have been baptized, including some of their leading chiefs. Countless villages are pleading for missionaries. Do not fail this important corner of the world.

KOREA—War has shaken the life of every Korean. Half a century of missionary witness has produced a strong Korean church. Put a Methodist pastor in any village and the next morning he will have a congregation. No wonder Methodism has grown from 45,000 to 55,000 members since the war. The next ten years may decide if the Christian church will have won a most strategic victory on the mainland of Asia.



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NOVEMBER, 1957

93

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For Mrs. Preacher



NOT LONG AGO a preacher was heard to say, "How can I prepare myself to preach when I work away all day and come home to *this*?" The "this" was the normal home life of three very healthy children at play.

"If you've ever tried to keep the children quiet while daddy studies, or if you've had to answer the phone six or seven times a day before baby sister was even two weeks old," writes Mrs. Lillian D. Gardner of Jamestown, Tennessee, "I think you will agree that a preacher-husband does need a study."

He needs a study for his own convenience and where he can meet and counsel with parishioners, and where he can retreat for needed quiet.

Mrs. Gardner writes out of gratitude for her husband's new study, rather than enumerating the inconveniences suffered through their seven years without this necessary accommodation.

Her suggestions for overcoming the absence of such a room are worth considering. She commences, quite practically, with the seminary student. She suggests that he use the seminary library as a good place to prepare those first sermons. It offers the ad-

vantage of quiet plus a wealth of reference material in easy reach!

The average church has at least one small room that could be heated with a unit heater. Why not adapt this to use as a study?

The local preacher might "borrow" the study at the church in town for a few hours each week. Or if there is just no other way, a room upstairs in the parsonage, or at least away from the area where the family spends most of its time, might be converted into a study.

Aside from the evident reasons for a preacher having need of such a room, there is the matter of home discipline which is affected directly when father "leaves" for work at a regular hour each morning. The leaving may be simply a matter of stepping into another room; or it may mean leaving the house altogether. The important fact is that mother can then proceed with *her* work for the day.

This doesn't mean in any sense that a preacher's wife doesn't want her husband around the parsonage. Indeed, she'd like to see a great deal more of him than their busy life permits.

It does mean that both lives run

on a more even keel if both the homemaker and the preacher can go their separate ways to accomplish the day's chores. The buzz of the vacuum cleaner is just as worrisome to the wife, who knows that her husband is annoyed and interrupted in his thinking.

It's worth a little ingenious planning and arranging to relieve the pressure of church business on parsonage family life.

ALONG this same line, it is often just as easy to be a resource person for the church women as it is to be an activity person. Many times we can suggest source material to a person desperately casting about for a program idea or a speaker, and thus we adroitly avoid being overworked by too often assuming program responsibility.

There's many a call for book reviews at this season of the year. Some we must give ourselves, others we can suggest to church women by having at hand a few interesting and significant titles.

One good book for such purposes is *The Small Woman*, by Alan Burgess (E. P. Dutton & Co., \$3.95). It's the inspiring story of a young English girl who went on her own as a missionary to China. Written in a simple, straightforward manner, you'll be astounded at her report of leading 100 orphan children across the mountains to safety following the Japanese invasion in the mid-30's.

Another type request soon to be heard on all sides is the plea for special helps for the Christmas program in church and Sunday school.

You'll be glad to learn, as we were,

that the famous collection of Christmas essays, prayers, and stories by Henry Van Dyke is being reissued. Titled *The Spirit of Christmas* (Charles Scribner's Sons, \$1.50), this little volume contains a wealth of program helps for you and the women in your church.

Still another we think you'll find very good is *A Christmas Dramatic Book*, by George H. Holroyd (St. Martin's Press, \$2.00). This is an anthology of poems, plays, and other dramatic material with a Christmas sentiment.

MRS. MARY CUNNINGHAM of Rock Hill, S.C., must have taken pen in hand the moment she finished reading our September page. She said she was anxious to share one of her ideas for making a new parsonage feel homelike "in a hurry."

Mrs. Cunningham relates that in 20 years of moving around they have either bought or received as gifts a lovely collection of bric-a-brac, vases, lamps, and pictures. She says, "I carefully pack these in well-marked boxes, and as soon as we arrive at a new location I choose the proper places to put our brass candlesticks from England, the Victorian lamp . . . the purple glass urns, a Dresden cracker box . . . and soon the children are saying, 'it already looks like *our* house.'"

Several other readers have voiced a plea for uniform practices between conferences, stating that they spent years accumulating furnishings, only to be moved into an area where the parsonages are furnished completely. Such a situation compounds the difficulties of moving—MARTHA

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NEWS

and trends

Weaknesses, Yes, but National Council Measures Up

Prominent Methodist leaders are unanimous in their belief that the National Council of Churches is "fulfilling the hopes envisaged by the denominations that constituted it seven years ago." That is the finding of a survey by THE NEW CHRISTIAN ADVOCATE among Methodists whom the General Conference named to the council's general board.

The survey points out that most Methodists have confidence in the work of the council, even though there is some distance to go in achieving everything forecast in 1950. The council's triennial general assembly will be held in St. Louis, Dec. 1-6. (see story on page 100).

As Dr. Guy Tetrick, Tulsa Council of Churches, observes: the weaknesses of the council are "much the same as (those of) the churches."

"I have felt," Tetrick explains, "that we were 'on the way,' but not quite certain of the . . . destination."

Two most common complaints seem to be the tendency toward "too much centralization" and toward the presence of "too many secretaries and church officials and too few laymen and ministers." A few criticize the council as being too expensive, but most incline toward the belief that the council needs more power if it is to do its best work.

The Rev. Harold A. Bosley, First Church, Evanston, Ill., points out: "It is harder for some denominations to co-operate (with the council) than it is for others."

Mrs. Frank G. Brooks, past president of the Woman's Division of Christian Service, says: "Yes, there are weaknesses. The general board is increasingly becoming a 'rubber stamp' for decisions made by the staff or departments of the National Council. Participation in discussion in the general board is limited."

Bishop G. Bromley Oxnam, Washington Area, warns that the council must "struggle to save itself from the control of a small group of economic reactionaries who thought the council could be bought and who, upon finding it was not for sale, have sought to withdraw the support necessary for its maintenance." He cautions that the council must "rely upon the churches which constitute it for its support."

"At times," comments Dr. Tetrick, "too much 'speaking for the millions' in the member churches (is accomplished)."

One possible solution was suggested by the Rev. James K. Mathews, of the Board of Missions:

"Now, after seven years, reorganization could probably be effected. Secretaries have resisted in an amaz-

ing degree the almost irresistible tendency to the bureaucratic mind. The council should persist in efforts toward decentralizing its activities as much as possible."

The Rev. Paul D. Womeldorf, South Central Jurisdiction, recommends "a plan to hear more from the field in areas of local church work."

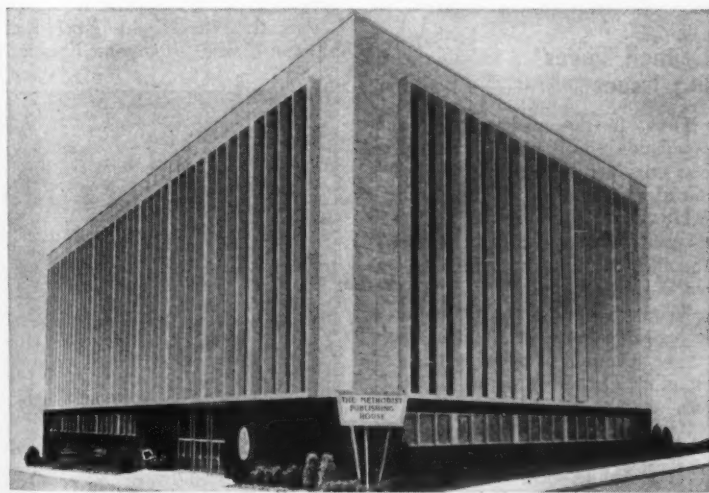
Asked for the greatest contribution made by the council, Methodist leaders point most strongly to the council's ability to speak "through a single source" for all Protestant faiths, particularly in Washington. Second greatest contribution, they say, is the council's service as a "clearing house" for Protestant problems.

The "most pressing need" of the

churches, through the council, in the next three years seems to include the same ingredients which have been listed as the council's most outstanding contribution—a single, clear voice for all Protestantism and a meeting place for discussion of problems.

"I believe that someone needs to rethink the question of the function of an ecumenical movement," comments Bishop Marshall R. Reed, Michigan Area. "I cannot believe that it is the business of the Council of Churches, whether on a local, state, or national scale, to duplicate what the denominations are already doing . . .

"I believe it is the function of the council to establish a philosophy and



The Methodist Publishing House now occupies this five-story, \$2 million headquarters at 201 Eighth Ave., South, Nashville, Tenn. Since before 1939, officials have been planning a new building to ease cramped space at 810 Broadway, headquarters for 53 years. The House was founded in 1789.

a policy of spiritual unity and that its program should be only in the areas where the churches can do together what they cannot do by themselves."

Womeldorf lists five additional "needs":

- A more comprehensive program in the area of Christian growth and outreach.

- Developing a nationwide consciousness of the place of worship and Sunday observance.

- Leadership in developing a consciousness of the sacredness of the family life.

- Giving effective leadership to moral and spiritual values in education, both in public schools and in institutions of higher education.

- Ways of making the "social gospel" more effective.

Council Faces Big Issues

How, in the midst of sweeping population shifts, can U.S. churches best maintain and strengthen their ministry?

How can churches help 250,000 migrant farm workers still further—and include more thousands still unreached?

These are some of the big questions facing delegates to the National Council of Churches' triennial general assembly, December 1-6, at St. Louis, Mo.

Also up for planning will be scores of programs in other areas, among them—juvenile delinquency, family life, plight of the nation's poor in the midst of prosperity, religion in the schools, religious liberty, church building and fund raising, racial in-

tegration, global disaster relief and aid to political refugees.

The assembly—fourth since the council was formed in 1950—will call on delegates to marshal their sober attention on three chief issues troubling the Christian conscience today: Christian responsibility for peace, and racial brotherhood and justice, and interchurch co-operation.

About 700 delegates and several thousand visitors are expected.

Among the speakers will be Charles C. Parlin, New York City, attorney.

What Place for Women?

Professional status for women ministers is making more headway in the U.S., but in Europe the movement appears to be at a standstill.

Recently, the Right Rev. Karl Morgan Block, Protestant Episcopal



A father and two sons are ordained deacons by Bishop Fred P. Corson at New Jersey Conference. From left, the Rev. Thomas Naglee, the Rev. Jacob Naglee, and the Rev. David Naglee.

bishop of California, urged his denomination to expand leadership and services to women. His reason: U.S. population is booming, and well-trained women can play a major part in manning more church schools.

The Rev. Ruth Sergeant Bast, Binger, Okla., a Congregational minister and president of the American Association of Women Ministers, thinks more vacant pulpits can be filled by women. She reports a loan fund has been established to aid women recruits for the ministry.

(The Methodist Church has ordained women since unification in 1939. But only since 1956 have they been admitted to annual conference membership. Methodists were among the earliest groups to ordain women.)

Last month in Sweden, a 14-man subcommittee of the State Lutheran Church overwhelmingly rejected a proposal to ordain women. Later, Miss Ester Lutteman, one of Sweden's leading churchwomen, announced her resignation from the church because of its "negative attitude."

And in England, the Right Rev. Norman H. Clarke, Bishop of Plymouth, thinks it will be many years before women will serve as full ministers in the Church of England, even though he can see no "logical or spiritual basis" for the ban.

At present women may preach and conduct morning and evening prayer services in certain circumstances, but they cannot celebrate Holy Communion, or officiate at marriages and funerals.

The Anglican Group for the Ordination of Women, founded in 1930, now is campaigning for women recruits.

Part 2 of the 1957 Pastors' Appointments is printed separately as a supplement to this issue of THE NEW CHRISTIAN ADVOCATE.

All subscribers will receive one copy automatically. Part 1 was published September 1, as a supplement to the September issue. Extra copies may be obtained by writing to THE NEW CHRISTIAN ADVOCATE, Business Office, 740 N. Rush St., Chicago 11, Ill.

New Social Security Bill

The new social security bill, signed by President Eisenhower, applies to some Methodist ministers.

The law:

Extends for two years the time within which ministers may elect social security coverage as self-employed individuals.

Makes provision for retroactive coverage.

Corrects the status of ministers who have been erroneously reported as employees, rather than as self-employed persons.

Permits rental allowance or rental value of parsonages and certain other allowances to be counted as earnings, resulting in the increase of social security benefits.

Ministers desiring social security coverage should file a waiver certificate before April 15, 1959, under the new bill. Social security taxes must be paid for the years 1956, 1957, and 1958. Thereafter, social security taxes must be paid yearly on earnings which exceed \$400.



Dr. Edwards



Mrs. Henry



Dr. Goff



Mr. Birrell

People Going Places

THE REV. FELTHAM S. JAMES, pastor of Bethel Methodist Church, Charleston, S.C.—unanimously elected national chaplain of the American Legion at its 34th convention in Atlantic City. James succeeds the Rev. Bernard Gerdon, Roman Catholic, of Indianapolis, Ind. He is president of the South Carolina Conference Board of Education and winner of a Freedoms Foundation George Washington gold medal for a sermon on "Safeguards of America."

CHARLES E. IHLOFF, Congregational Christian Church, Newington, Conn.—named associate Protestant chaplain at Boston University. Protestant chaplain is Dr. William A. Overholt.

THE REV. B. HARRY BARNES, former pastor at Jenkintown (Pa.) Methodist Church—now field secretary and chaplain of the Methodist Home in Philadelphia.

ALBERT F. ARBOGAST, a city policeman in Poughkeepsie, N.Y.—appointed pastor of rural Methodist churches at Malden, Quarryville, and Palenville, N.Y. He received his

preacher's license in May after years of interrupted church work and study.

THE REV. CARADINE R. HOOTON, general secretary of the Board of Temperance, Washington, D.C.—now on a globe-circling trip to survey church and state temperance programs in India, Japan, Hong Kong, Thailand, Egypt, Lebanon, Italy, Switzerland, Germany, France, England, and Alaska.

WILLIAM B. COLLINS, Naperville, Ill.—named assistant treasurer of the General Board of Pensions, Chicago. He will be in charge of the new death benefit program of the Ministers Reserve Pension Fund.

THE REV. SHAUN HERRON, editor of the British Weekly—has accepted a call to the United Church of Canada, Weyburn, Saskatchewan. He is a Scotch-Irish Congregationalist.

DR. PHILIP C. EDWARDS, executive secretary of the Baltimore Conference Board of Missions—elected to the Division of National Missions of the Board of Missions. Edwards will be a director in the department of city work, with offices in Philadelphia.

NEW CHRISTIAN ADVOCATE

THE REV. ERNEST J. ARNOLD, Atlanta—elected president of the Protestant Radio and Television Center. A Presbyterian, Arnold has served as executive vice-president and treasurer of the center and is a former director of the Southeastern office of the National Council of Churches.

THE REV. DONALD C. HORTON, formerly pastor of the Bethel Methodist Church, Titusville, Pa.—appointed assistant superintendent of Henderson Settlement, a mission in the Kentucky mountains.

THE REV. L. H. HOOVER, Asbury Methodist Church, Pittsburgh—elected president of the Preachers Meeting of the Pittsburgh Conference.

THE REV. HEDLEY W. PLUNKETT, superintendent of evangelism and youth work for The Methodist Church in Ireland—to preach in five Washington, D.C., churches as part of a Washington East District evangelistic program.

THE REV. AND MRS. ERNEST E. TUCK, retired missionaries of The Methodist Church in India—and the Philippines—will lead a traveling seminar on world missions beginning Jan. 7 in San Francisco and ending Mar. 6 in Europe.

THE REV. CLARK W. HUNT, Trinity Methodist Church, Albany, and THE REV. GILBERT W. WIETING, Hamburg Methodist Church, Hamburg, N.Y.—are among the civilian clergymen participating in the eighth series of overseas preaching missions held for Air Force personnel. Both men will con-

duct five-day missions in Europe or North Africa.

MRS. IONA HENRY, Rutherford, N.J., former college professor and author of *Triumph Over Tragedy*—elected associate secretary, department of work in home fields, Woman's Division of Christian Service.

THE REV. MARCUS J. BIRRELL, president of Wesley College, Grand Forks, N.D.—elected executive secretary of the Interboard Committee on Christian Vocations.

DR. RAYMUNDO RIVERA, 27-year-old Filipino physician—commissioned by Bishop José L. Valencia, Methodist bishop in the Philippines, to be missionary to Malaya. A lay preacher and graduate of the University of Santo Tomas, Rivera is the fifth missionary sent from the Philippines.

ROY C. HOUSE, Marion, Ind.—to become administrator of Wesley Hospital, Wichita, Kan., succeeding THE REV. ARMOUR H. EVANS, who resigned to become administrator of Methodist Hospital, Pikeville, Ky.

BISHOP FRED PIERCE CORSON, Philadelphia Area—is making a round-the-world tour to London, Manila, Hong Kong, Taipei, and Tokyo. Corson is vice-president of the 1958 World-Wide Evangelistic Crusade.

DR. CHARLES R. GOFF, Chicago Temple, and THOMAS A. HARWOOD, Chicago management consultant—named co-chairmen of the \$2 million Garrett Development Fund, Garrett Biblical Institute, Evanston, Ill.

A Message on Social Issues

What are the big domestic and world issues facing U.S. Methodists? At its recent annual meeting in Chicago, the Board of Social and Economic Relations pinpointed 21. Here are some of them:

Technical co-operation and economic foreign aid—This is the "world's best guarantee of peace through rejection of the false and deceptive claims of Communism."

Communism and civil liberties—"No discerning Methodist can be sympathetic with its godless materialism and disregard of the dignity of the individual..."

The United Nations—"We affirm our confidence in and support of the U.N."

Atomic energy—"We ask our government to cease testing bombs for a trial period while trying to secure agreements from other nations to do the same. Our goal must be the final and total abolition of nuclear weapons."

Labor and management—"We do not take sides with either group against the other... We believe the interest of the public should be given paramount consideration in every dispute between the two."

Inflation—"A responsibility rests upon all who help set the price of goods and services..."

Education—"We urge that our public schools be continued, supported and improved... We believe federal aid can and should be given without surrender of local control."

Separation of church and state—"We believe that no sectarian form of religion should be taught in public

schools. This, however, does not preclude an emphasis on moral and spiritual values..."

Racial tensions—"We believe it to be the duty of every Methodist Christian to exert to the full his personal influence for the abolition of race discrimination in employment, housing, public facilities, hospital and medical care, recreation, justice in the courts, and all other relevant areas."

Pension Assets Up \$5 Million

Assets held and administered by the General Board of Pensions now total \$47,172,146, an increase of nearly \$5 million over the previous year, the board reports.

In addition to this amount, another \$40 millions are held and administered by annual conference organizations.

During the last year, a total of \$14,332,063 was paid out to conference claimants.

The board re-elected its present officers at its annual meeting in Chicago: Bishop Marshall R. Reed of Detroit, president; the Rev. Harry B. Rankin of Bryan, Tex., vice president; Edward A. Smith of Detroit, recording secretary; Benjamin F. Frick, Jr., of St. Louis, treasurer, Missouri Corporation; and Donald R. McKee of Chicago, treasurer, Illinois Corporation.

Link Attacks to Little Rock

"Passions stirred up by the Little Rock, Ark., controversy" are blamed for renewed attacks on Koinonia Farm, interracial Christian community near Americus, Ga.

The 1,083-acre farm, where some

60 white and Negro men, women and children are living an experiment in brotherhood, has been left in peace for four months, according to the Rev. Clarence Jordan, director.

But the sporadic gunfire, arson and dynamite attacks, and cross burning started up again at the time of the Little Rock trouble, he said.

Jordan announced Koinonia had stopped raising farm products for sale because of a local community boycott. Now they are conducting a mail order pecan processing business as a

means of income. Pecan processing machinery was installed through a voluntary stock subscription undertaken by Friends of Koinonia, a national group organized to help the harassed community. Jordan said orders for pecans are pouring in from churches and persons across the country.

Meanwhile a 120-acre branch of Koinonia in New Jersey was denied permission to operate commercially. The Branchburg Township Board of Adjustment turned down the group's appeal for exceptions to the zoning ordinances because they would be "completely discordant with the character and purposes of the area."



At the bottom of this 33-foot pit, an American expedition discovered the Pool of Gibeon, a 2,500-year-old Biblical well. Gibeon, eight miles north of Jerusalem, is mentioned 43 times in the Bible and the pool is referred to in the second Book of Samuel as the scene of the battle between the rival houses of David and Saul. The museum of the University of Pennsylvania and the Church Divinity School of the Pacific, Berkeley, Calif., sponsored the study.

NOVEMBER, 1957

'Advocate' Editor Dies

The Rev. Marion E. Lazenby, retired Methodist minister, editor, and historian, died Sept. 12, at his home in Montevallo, Ala.

A native of Forest Home, Dr. Lazenby completed 46 years of active ministry in the Alabama and North Alabama Conferences before his retirement in 1953. He was editor of the *Alabama Christian Advocate* for 16 years, and editorial associate on the staff of the *Christian Advocate* in Chicago for six years. He had completed, just before his death, a two-volume history of Methodism in Alabama and West Florida, soon to be published.

A 1907 graduate of old Southern University at Greensboro, Dr. Lazenby received a D.D. from Birmingham-Southern College in 1925, and a Litt.D. from Bob Jones University in 1930.

His wife and children survive.

CHARTS, pages 106-109,
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CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School (or) ***WSCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE *(If exceeds apportionment)
NORTH-EAST OHIO Lakeside-on- Lake Erie Lakeside	*249,717 (4,275) **196,802 (2,846) *** 52,601 (628)	Two	*572 ** 17 *** 23	(Failed to make apportionment)
CUBA Matanzas	* 9,109 (1,090) ** No Report *** No Report	13	* 36 ** 3 *** No Report	(Failed to make apportionment)
SOUTH CAROLINA Main St. Church Columbia	* No Report ** No Report *** No Report	No Report	* No Report ** 11 *** 16	No Report
KENTUCKY Union College Barbourville	* 74,975 (—160) ** 57,276 (1,466) *** 12,308 (—384)	Two	*256 ** 6 *** 4	\$139,318—ac- cepted \$154,995—po-
TENNESSEE Madison St. Clarksville	*127,029 (1,550) ** 90,264 (733) *** No Gain	Five	*319 *191 members of Conf. ** 4 *** 10	\$234,019 (up \$48,119)
NORTH ALABAMA Birmingham- Southern College Birmingham	*194,041 (2,496) **130,932 (5,985) *** 23,390 (150)	Five	*553 ** 18 *** 11	\$273,181 (up \$37,255)

QUADRENNIAL EMPHASES ACTIVITIES

MAJOR CONFERENCE ACTIONS

to seek \$1.30 per member for higher education . . . to help raise \$4 million for new theological seminary in Ohio . . . reported \$290,000 had been given during the year for Methodist colleges and the Wesley Foundation . . . all churches to continue study.

Reaffirmed stand of 1956 inviting all Central Jurisdiction churches into the conference . . . named committee to work on plan for basic minister's salary schedule . . . postponed joining the Reserve Pension Plan for a year . . . reported that 300 churches would seek one candidate for the ministry during the year . . . set new strategy to bolster churches on the Ohio River, now the center of rapid industrial expansion.

to expand are under way to Candler University, a Methodist school in Havana . . . set campaign to new members, build churches, and support seminary at Matanzas.

To increase ministers' salaries about 10 per cent . . . to build boys' dormitory at Pinson College . . . Candler College and Buenavista College in Havana will build an auditorium . . . to support International Crusade.

report set a goal of \$2 per member for college support, 30 cents per member Wesley Foundation and student work.

Approved three constitutional amendments . . . set district superintendents' salaries at \$7,800 per year . . . voted a fund for church extension with a goal of \$200,000 for next year . . . adopted a major hospitalization plan with the conference paying half the cost.

3,181 accepted 1,995 per continue local church study . . . to repeat member canvasses . . . increase 1958 giving to 10 per member for college and student work.

Unanimously approved three constitutional amendments . . . voted to change its traditional August meeting date to June next year at Asbury College, Wilmore . . . approved a \$150,000 fund campaign for Good Samaritan Hospital, Lexington . . . named James A. Norsworthy, West Liberty, new conference missionary secretary . . . made 67 new ministerial appointments.

4,019 \$48,119 completed first half of mission for Martin College with over \$600,000 . . . created Commission on Higher Education . . . completed study local church.

Approved three constitutional amendments . . . created "J. T. Blackwood Day" honoring the oldest member of the conference with 50 years of service, 100 years of age . . . set the date of the Conference the fourth week of June, between Sundays . . . established new minimum salaries—\$3,000 for married men, \$3,200 for seminary graduates . . . increased retirement allowance to \$48 per service year.

73,181 \$37,255 seek \$1.30 per member higher education . . . in raising \$2 million Athens College, 1957-60.

Approved constitutional amendments 9 and 11 . . . voted to seek \$750,000 to build home for aged in cooperation with Alabama-West Florida Conference . . . set minimum salary at \$3,000 for married men, \$2,700 for single men . . . voted to hold the 1959 conference in June . . . authorized publication of M. E. Lazenby's *History of Methodism in Alabama and West Florida*.

CONFERENCE and host	MEMBERSHIP *Church (Gain) **Church School (or) ***WCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE *(If exceeded apportionment)
NEW JERSEY	*101,169 (1,784) ** 82,675 (1,027) *** 18,714 (—131)	None	*181 ** 7 *** 5	\$282,324
Ocean City First Church Ocean City				
CENTRAL KANSAS	*127,860 (1,532) **107,810 (1,773) *** 35,074 (180)	No Report	*329 ** 8 *** 10	\$360,902 (half to go for Con- ference Benevo- lences)
First Church Salina				

Clergy Salaries Up for National Study

The National Council of Churches is launching what is believed to be the first far-reaching, interdenominational analysis of ministers' salaries.

It will attempt to establish actual salaries as distinct from housing and fringe benefits, and suggest ways churches and denominational agencies can help solve salary problems.

The council's general board (250-member policy-making body) recently appointed Dr. Samuel W. Blizzard, Presbyterian minister and sociologist, to direct the study. It will be financed in part by a \$33,500 grant from the Rockefeller Brothers' Fund. Blizzard will take a year's leave of absence from the faculty of Princeton Theological Seminary.

A study by the council a year ago showed that the average salary in 1954 for urban clergymen was \$3,544, and for rural pastors, \$3,321. Most of

these ministers received less than \$200 a year in additional or special income. While in most instances parsonages were provided, the clergymen paid \$300 to \$400 annually for heat and other utilities.

According to the 1958 *Yearbook of American Churches*, published by the council, average salaries in 1955 ranged from \$4,163 to \$4,905, for three major denominations (Congregational Christian Churches, the Protestant Episcopal Church, and United Presbyterian Church). In comparison, architects, dentists and lawyers earn more than twice that yearly average, and physicians and surgeons more than three times.

Blizzard's 1953 study of the parish pastor revealed that the typical U.S. Protestant clergyman is 38.46 years old, married and has two children. If he lives in a rural community his annual parish budget is \$6,250; if he is an urban pastor, the budget runs about \$30,000.

QUADRENNIAL EMPHASES ACTIVITIES

MAJOR CONFERENCE ACTIONS

seek \$1.30 per member per year for higher education for designated colleges and schools . . . reported \$57,761 received for church extension.

Approved three constitutional amendments . . . increased pension rate \$10 per service year to \$60, the second highest in Methodism and the largest increase in one year for Methodism . . . voted a minimum salary of \$3,700 per year . . . voted a full pension to full time accepted supply ministers.

2 (half) seek \$1.30 per member for higher education, 50 cents each for Kansas Western and Southwestern, 30 cents for Wesley Foundation . . . to launch a college capital fund campaign.

Approved three constitutional amendments . . . voted to change sessions from fall to spring, meeting next year May 27th . . . assessed the churches an amount equal to 1 per cent of the pastor's cash salary for the new seminary in Kansas City, Mo. . . approved a six-week evangelistic program, involving exchange of pastorates, visitation evangelism, Harry Denman, Board of Evangelism, to participate for one week.

'Pulpits Woefully Silent'

It was a far-sighted General Conference that in May, 1956, took a vigorous stand on nuclear arms testing. The statement: "We urge discontinuance of nuclear explosions by all nations and recommend, instead, the further development of atomic energy for peaceful uses."

Since then the issue has been joined by world leaders. Numerous annual conferences this summer objected to tests and the atomic arms race, some mentioning the biological damage to future generations, some the increase in dreadful diseases, some the awesome proportions of nuclear war.

Rock River asked an end of testing, with or without international inspection. Southern California-Arizona approved a proposal to send 10,000 photos of babies—potential H-bomb victims—to the heads of government in the U.S., Britain, and Russia. They wanted to dramatize that future gen-

erations have a big stake in any decisions on the issue.

The Board of World Peace, through its message and interpretation committee, has been bearing down on this phase of peace making. The Rev. Ralph W. Sockman, president of the board, says: "The pulpits of America have been woefully silent on one of the crucial issues of our time. We were the first to use atomic weapons; now let us be the first to take the step toward their discontinuance."

A Methodist minister, the Rev. John R. Shaffer, of University Church, Los Angeles, Calif., heads a group of 641 West Coast clergymen appealing to world leaders for "immediate cessation of nuclear explosions and the halting of further testing of nuclear devices now." They are expecting 10,000 ministers across the country to join in the appeal. They are asking clergymen in Britain and Russia, the other two nations manufacturing and testing atomic weapons, to add their

names. The *Methodist Peace Courier* printed the appeal.

Doing what it can to halt the testing of atomic weapons, in implementing the General Conference resolution, is only one of the board objectives, according to Rev. Daniel E. Taylor, executive secretary for administration and promotion. Twenty-three four-day seminars at the United Nations headquarters are being held during the fall meeting of the General Assembly. From 60 to 80 persons are in attendance at each seminar. The Rev. Charles F. Boss, Jr., executive secretary for United Nations and Intergovernmental Affairs, has charge of this program.

The field service of the board also promotes model United Nations assemblies, workshops and training institutes on conference, district and sometimes on the local church level throughout the U.S.

The counseling of conscientious participants and conscientious objectors to military service is also the work of the board, in obedience to General Conference action placing the support of The Methodist Church behind both. "The pacifist-militarist struggle is outmoded," says Dr. Taylor. "We need to reconcile both views on the larger issues, such as disarmament, foreign aid, and especially the United Nations.

"The responsibilities of the churches for pioneering with the newly developing countries are great. It calls for commitment, boldness, tenacity and willingness to learn from experience, as pointed out by the message for World Order Sunday, Nov. 10, issued by the National Council of Churches."

NEWS DIGEST

TV DOCUMENTARY. CBS television is set to show its hour-long program, "The Evangelist," in November. Camera crews filmed material in seven states to show how evangelists from Billy Sunday to Billy Graham won converts.

MORE LUTHERANS. The National Lutheran Council reports U.S. and Canadian membership zoomed to 7,618,301 in 1956, a gain of 245,353, or 3.3 per cent over the previous year. The survey covers 16 Lutheran bodies and Negro missions.

STILL GROWING. *The Upper Room* will add editions for India, Ceylon and Burma on Jan. 1. This will give Methodism's 3-million circulation devotional guide 37 editions in 30 languages.

NAME ARCHITECTS. Dalton-Dalton Associates, Cleveland, Ohio, will design the new Methodist theological school in Ohio. Construction is scheduled to be finished in time to begin classes in the fall of 1960.

CHURCH FINANCE. Thirty annual conferences now have directors of stewardship and finance, it was reported at the first national meeting of directors in Chicago.

FOR YOUNGSTERS in kindergarten (4-5 age group), The Methodist Church now has a new story paper, *We Do It Together*. It made its debut in thousands of Sunday schools in October.

DEATHS . . .

OSCAR L. ADAMS, retired minister of the Oklahoma Conference, Aug. 18.

JOHN R. AUSTIN, 89, retired minister of the Wyoming Conference, Aug. 29, at Ithaca, N.Y.

J. J. BAIRD, retired minister of the North Mississippi Conference, Sept. 17, at Greenwood, Miss.

C. W. BAILEY, retired minister of the North Mississippi Conference, Sept. 11.

WILLIAM C. H. BERGMANN, 86, retired minister of the North Iowa Conference, Sept. 26, at Charles City, Iowa.

ORION W. CARTER, 54, minister of San Jacinto Church, Northwest Texas Conference, July 8, at Amarillo.

L. D. CORNING, 89, retired minister at the Oklahoma Conference, July 8, at Tulsa, Okla.

MRS. ERNEST DUGAN, wife of the Rev. Ernest Dugan, South Carolina (SE) Conference, Aug. 21, at Charleston, S.C.

MRS. WILLIAM A. ESTES, 79, for 30 years a China missionary, Aug. 30, at Richmond, Va.

JOHN FOXTON, 83, retired minister of the Oklahoma Conference, July 6, at Okmulgee, Okla.

MRS. MARY R. HARRINGTON, 87, a missionary to South America for 30 years, Sept. 19, at Stockton, Calif.

DAVID EMORY HAWK, 87, retired minister of the Southwest Texas Conference, Sept. 7, at Dallas, Tex.

MRS. MARY J. HILL, 98, widow of the Rev. Irwin W. Hill, Sr., retired minister of the New York Conference, Sept. 9, at Quincy, Ill.

ARTHUR E. JERN, 67, retired minister of California-Nevada Conference, Sept. 17, at Playa Del Rey, Calif.

ORVILLE P. KIKER, 83, retired minister of the North Texas Conference, Sept. 7, at Wichita Falls, Tex.

M. C. PITTENGER, 93, retired minister of the North Indiana Conference, Sept. 21, at Columbia City, Ind.

JESSE ELI PRITCHARD, 76, former editor

of the *Methodist Protestant Herald*, and retired minister of the Western North Carolina Conference, Aug. 10, at Ashboro, N.C.

JOHN EDGAR ROBINSON, 69, retired minister of California-Nevada Conference, Sept. 13, at Porterville, Calif.

ARVIL LONNIE RUDD, minister of Lenapah Church, Bartlesville District, Oklahoma Conference, in August.

J. T. SIMMONS, 30, minister of the Salem Methodist Church, Decatur District, North Alabama Conference, Sept. 6, at Birmingham, Ala.

JOHN N. SIMPSON, 84, retired minister of the Little Rock Conference, Sept. 17, at Mena, Ark.

MISS EUGENIA SMITH, 83, retired missionary to Latin America, Sept. 1, at Arlington, Tex.

CHARLES J. STAUFFACHER, M.D., 77, medical missionary to Mozambique, Portuguese East Africa, Aug. 29, at Inhambane, after 44 years in Africa.

MRS. MARTHA STINSON, wife of the Rev. F. L. Stinson, Punta Gorda's First Methodist Church, July 17, at Punta Gorda, Fla.

MRS. LULA ADA WHEELER, 75, wife of the Rev. H. L. Wheeler, retired minister of the New Mexico Conference, June 14, at Guymon, Okla.

COMING EVENTS

Nov. 1-30—Ninth annual Religion in American Life campaign.

Nov. 5-10—Conference on Christian Education (12th session), Hotel Sheraton-Gibson, Cincinnati, Ohio.

Nov. 11—Meeting of the Interboard Committee on Town and Country Work, Mountain View Inn, Gatlinburg, Tenn.

Nov. 12-15—Council of Bishops, Mountain View Inn, Gatlinburg, Tenn.

Nov. 22—Trustees of new Methodist Seminary, Kansas City, Mo.

Nov. 25-26—Co-ordinating Council.

Nov. 25-26—Annual meeting, Board of World Peace, Chicago, Ill.

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OPEN FORUM

Letters to the Editors

What About Smoking?

EDITOR: I believe that J. Claude Evans is in error when he states ["What About Our Smoking Rule?" Aug., p. 13] that "nowhere is a young minister asked to abstain from alcoholic beverages."

The *Discipline* (Par. 345) provides that each minister seeking admission into full connection must be asked, "Do you know the General Rules of our church? Will you keep them?" And one of these rules deals specifically with the buying or selling or personal use of liquor; and it should, therefore, be presumed that the young minister understands that this represents the position of the Church, and that he promises to sustain it.

A. WESLEY PUGH

*First Methodist Church
Marion, Ind.*

EDITOR: The traditions of our church are deeply engrained against the use of tobacco in any form. A change in this rule will encourage many ministers to take up smoking. The habit, so quickly acquired, will place any minister on the defensive among both laymen and non-smoking ministers.

I should not like to be placed in that position, nor in its pathetic alternative of hiding to smoke. That

would be one thing done in secret that I am sure the Lord would not reward openly.

Let's face it squarely: tobacco would do hard-working ministers a harm that far outweighs its personal satisfaction. Let's leave the rule alone and live up to it!

HARRY E. HESS

*Retired minister
Ogallala, Neb.*

EDITOR: The Church is not a fond mother, refusing her darling child the fun he craves. Instead, the Church is trying to make sure that her leadership is a real leadership, that her ministers are truly spiritual leaders, interested primarily in the Kingdom and only secondarily in particular habits common among men not ministers. . . .

The rule of the church is so well known and so carefully maintained that no man can take her orders without knowing the anti-smoking rule. If he considers this a petty restriction, other churches need pastors.

LOUIS E. ORCUTT

Demarest, N.J.

EDITOR: As far as setting a good example for the congregation, most ministers ought to stop worrying about what the congregation thinks of

them. (If they only knew how seldom the congregation thinks of this.)

I am in a choice spot to see the operation of the anti-smoking rule, for I am a member of the conference board of ministerial training. This rule is the acme of pharisaical hypocrisy. Let's throw it out and go on to heavier matters of justice and mercy.

JACK P. PERRY

*Methodist Church
Seadrift, Tex.*

Free Enterprise and Us

EDITOR: Clarence Seidenspinner's "Our Stake in Free Enterprise" [Aug., p. 23] betrays the typical American fear of government. It would be far better to ask for responsibility in government, which the people are supposed to control, than to ask for it in industry, where a few men, with almost no controls, make all the important decisions.

Should the Church take pride in the material achievements which have killed men's souls, and the competition which has emphasized self-centered pride, the basis of all sin? The author's realism seems to be that of the materialist—not that of the Christian.

JOHN GALEN McELHENNEY
*Charlestown Methodist Church
Malvern, Pa.*

EDITOR: I doubt that socialism restricts the freedom of responsible persons. And I doubt that Dr. Seidenspinner thinks so either. He says that when parties in the economy fail to act in a responsible way, the consumers appeal to the government for help. When private interests act irre-

sponsibly or selfishly, it is necessary for the people, through their government, to regulate those interests. That is one purpose of government. And the stake of the Church is the stake of judgment on the whole economic system, not favoritism toward some part or interpretation.

CHARLES M. HILL

*Methodist Church
Advance, Ind.*

EDITOR: "Our Stake in Free Enterprise" touches the very heart of American business life. For years I have listened to ministers criticize and often condemn our free enterprise system when, perhaps unconsciously, they were against, not the system, but the selfishness that both management and labor oppose. This selfishness is unchristian. . . .

JOHN CRUMMEY

San Jose, Calif.

Christians and Race

EDITOR: Low point in the September issue, to my way of thinking, was Mario J. Alfonso's article, "Christian Conscience and Race."

One could almost paraphrase the thesis thus: "The primary task of the Church is not to rally people to oppose slavery or to practice it, but rather to call people to love one another."

LYNDON B. PHIFER

Tallahassee, Fla.

EDITOR: It is refreshing to read Alfonso's article on Christians and race [Sept., p. 48]. I was beginning to think that it was impossible for an article to be written on the race ques-

tion without its being loaded with condemnations and personal bias.

Thank God for such men as Mr. Alfonso, who see deeper than just the surface question of integration versus segregation.

ROBERT M. HUFFMAN

*Methodist Church
Hermanville, Miss.*

Laymen Defended

EDITOR: Franklin C. Hubbard's letter, "Those Destructive Laymen" [Aug., p. 118], prompts me to speak a word for the laymen. There may be times when it would be advisable to curtail their powers, but such instances are exceptional.

If we treat our laymen as children, they will act like children. When the time comes that they can rise in their churches and feel that they are being recognized for their abilities, they will shoulder the tasks in an adult, Christlike manner.

I seriously question the effectiveness of any ministry that takes upon itself full and exclusive responsibility for any program.

I. MELVILLE WOHRLEY

*First Methodist Church
Galena, Kan.*

Christian Optimism

EDITOR: Today's frankly materialistic sacrifice of spiritual and ethical values to social and monetary expediency can lead only to disaster within a few years.

We build today citizens of tomorrow. Christians face the tremendous task of building a foundation of realistic personal as well as public values

on a spiritually moral and legal plane. Christians must take a positive attitude of confidence in the ultimate triumph of good over evil, the dignity of the individual, self-discipline, and the necessity of truly creative brotherhood.

B. B. WATSON

Palmyra, Mo.

God Is Using Graham

EDITOR: The editorial ["Graham's Greatness," Aug., p. 5] is superb! The statement evidences unusual insight and remarkable discernment.

P. M. BOYD

*District Superintendent
Miami, Fla.*

Protestants and Communion

EDITOR: In the symposium on chapel attendance of persons in the armed forces [Sept., p. 75], Albert P. Shirkey makes the statement that, while Catholics believe that the body of Christ is actually present in the Mass, we Protestants believe that "the Communion is but a memorial of his death."

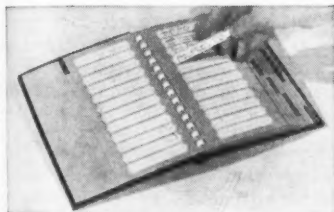
This Protestant belief is not characteristic of Anglicans, Lutherans, and many others. Our Articles of Religion say that the sacraments are not mere "badges or tokens," but are means of grace "by the which he doth work invisibly in us." The Articles are certain that in the Supper, after a heavenly and spiritual manner, "the body of Christ is given, taken, and eaten."

MILTON JAY PEDEN

*Methodist Church
Belzoni, Miss.*

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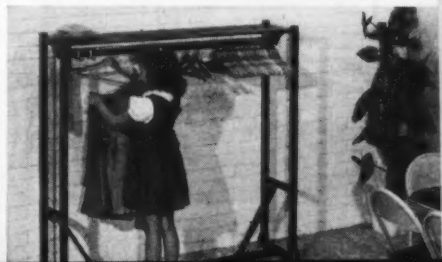
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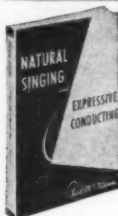


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We Want to Know

SHALL WE BURN THE MORTGAGE?

An authority on church mortgages states that it is unwise to have a mortgage-burning ceremony. Has your paper an opinion on the subject?

We agree that it is unwise to destroy legal documents, even cancelled mortgages. But there is no harm in burning facsimiles of the mortgages.
—Eds.

PARTICIPATING IN COMMUNION

If the pastor has another minister, retired or otherwise, in his congregation, is he required to invite assistance in the Communion service?

There is no requirement in the Ritual, though when the minister receives the Holy Communion, he is enjoined to "deliver the same to other ministers in like manner, if any be present."—Eds.

CLOSED COMMUNION?

In private Communion for sick and shut-in persons, does the minister partake of the elements? Do others in the room partake?

Since the service is especially for the sick or shut-in person, he is usually the only one who partakes, although there is no reason why others should not.—Eds.

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column digests court decisions pertinent to churches and pastors. There is no attempt to give legal opinions on the cases.

THE CASE: The will of a New Yorker, Wagner by name, made a gift of \$10,000 to the Mittleague Methodist Church of West Springfield, Mass. The court was asked to determine whether an unincorporated church located in Massachusetts could receive in trust a sum of money from the will of a New York man.

Decision: The court pointed out that, under the general laws of Massachusetts, the trustees of Methodist churches were considered to be corporations and could receive and hold gifts, grants, both real and personal.

Further, the court pointed out that the taking of a willed gift depends on the law of the state in which the person or corporation to receive it is located, irrespective of the law of the state in which the will is made.

[IN RE WAGNER'S WILL, 148 N.Y.S. 2d. 110 (1955)]

This case cites the law in Massachusetts. In many states, unincorporated religious and charitable societies cannot inherit.—F.M.B.

NOVEMBER, 1957

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Allies in Truth

IN LOYALTY to truth, the church-related colleges must and do take the position that education divorced from religion is spiritually sterile, and that religion divorced from education is likely to be filled with superstition. It is their view that religion and education should be natural allies. If both are honest, informed, humble, and truly liberal, they will be allies. An unexamined faith should be strengthened by rational thinking. Knowledge, on the other hand, must pass the tests of moral judgments, as they are expressed in the fatherhood of God and the brotherhood of man.

In other words, if religion is man's response to ultimate meaning, and if education is man's total preparation for a meaningful life, it follows that they are therefore allies, and not enemies.

—BRADSHAW MINTENER to Conference for Trustees of Church Colleges, Lake Junaluska, N.C.

Conform or Die

IN THE French Revolution it was said, "Be my brother, or I kill thee!" This same intransigence, in the view of one historian of the Middle Ages,

was applied in the later phase as, "Be at unity with me, or be burned!"

Every child was baptized into the Church or, if baptism were willfully omitted, there was presumption of heresy against the parents. All nonconformity was heresy and willful nonconformity was punishable with the stake.

—MARQUIS W. CHILDS and DOUGLAS CATER in *Ethics in a Business Society* (New American Library)

Heart of Goodness

SUPPOSE that, on account of all the pain and suffering about you, you conclude, as some do, that this is a completely mad, irrational universe. You see the most highly civilized people that history has ever seen spending enormous amounts of money and enormous amounts of intellectual energy in devising monstrous engines of destruction. You come to the conclusion that there is no good God behind things, that life is just a "fury-slashing flame."

But mark this well and clearly: you have not thereby solved the problem. You will still be confronted with "mysteries" that simply do not fit.

To begin with, there will always be the mystery of man's persistent belief

in God, in another world than this—a spiritual world. There will always be the fact of man's universal practice of religion, his building of altars, his saying of prayers. There will always be the fact that religious men speak much the same language all down the centuries, all the world over.

—OSCAR THOMAS OLSON, *Cleveland, Ohio*

Hindrances

THERE are many hindrances to progress between the races in the South.

One of the hindrances is the radical—those who want to change things right now. There is the hindrance of the reactionary group. For instance, the White Citizens' Council, Ku Klux Klan, and the apathy of the law enforcement agencies.

There is the hindrance caused by the politicians, not the statesmen but the politicians, because they have everything moving in their favor if they can arouse emotions and mass hysteria. Also, there is the indifference of the Christian church member—the fellow who says, "Let's not get involved."

—DAN C. WHITSETT, *Sylacauga, Ala.*

Nationalist Idolatry

WE MUST free ourselves and our brothers from nationalist idolatry, which is one of the most insidious forces in contemporary paganism. Next to the worship of money, nationalism is the most exacting and the most anti-Christian of the pagan religions of our time. It devours people morally and physically. We set ourselves against sacredness



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or absolute value to any group whatsoever. . . .

We have to note the complete failure of political pseudorealism, which despises or denies moral values. In actual fact it is a shortsighted view of things backed up by myths, which leads to underestimation of the value of one's adversary as human being. Thus it shuts itself up in sterile lies. True realism sees people as they really are and does not temporize with law or justice. Above all it means love.

—Statement of the Movement for Social Christianity in France

Lesson in Manners

THE UNCOMMITTED third, the billion faceless men, are standing up and demanding to be counted—and their faces are black and yellow and brown.

The military situation is at stalemate, so we have only the choice of living together as one family or destroying each other. Here in the last half of the 20th century the world has another chance to start all over and begin to live at last as one family.

In that family of nations, the West, as Arnold Toynbee tells us, will have its just place, but no more than its just place in the world. We had better get used to the idea; we had better drop the old arrogance and bad manners or we will be given a lesson in manners we shall never forget. If these peoples do not accept us, if instead they put together a commonwealth of Communist nations, we shall be flanked and destroyed.

—CONRAD N. HILTON in "The Uncommitted Third" as printed in Vital Speeches of the Day (May 15, 1957)

NEW CHRISTIAN ADVOCATE

It's an Idea . . .

A sign language expert stands in a certain section and translates Evangelist Billy Graham's sermons to the deaf. Ushers seat the deaf and hard-of-hearing in this particular part of the hall in the public meetings.

College young people of the Methodist Church at Mt. Ida, Ark., get a letter from their pastor each year just before Commitment Sunday inviting them to sign a commitment card against alcoholic beverages. It is a calm, dispassionate, "non-preachy" statement on the dangers of drinking and it ends with this:

"The quality of our lives is determined by those things to which we commit ourselves. Signing a commitment card will make your decision clear-cut and avoid the danger of yielding to social pressure when you are invited to drink. . . ."

One migrant camp is being "adopted" by members and friends of the First Methodist Church, Palo Alto, Calif.

Methodist Youth Fellowship members help with recreation and simple crafts for two evenings each week. For daytime activities, women assist mothers with sewing and direct games and stories for pre-schoolers in week-day church school. At night adults, men especially, help with woodwork-

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ing, fellowship, and a simple worship program for all the family.

A rotating participation plan assures activities for "children of the harvests" two days and two evenings each week.

The Christmas fair is the big annual project of the Woman's Society of Christian Service in the Methodist Church at Oxford, Mass. The fair offers food and gift items, and homemade and handmade articles are in high demand. The theme for last year was "Christmas at the United Nations."

The director makes these suggestions:

Start planning early.

Have good publicity.

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A handy notebook and pencil will save time and preserve choice tidbits of inspiration, thought, and human interest for the harassed modern minister.

Divide your notebook into the sermons and addresses you will deliver. The first five divisions will represent sermons for the current month; the subject idea may be a vague single word. Onto the designated pages record every related thought that crosses your mind, every news item or idea from other reading applicable to the subject.

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A CLASSIFIED advertisement in the *Independent* of San Rafael, Calif.:

"*Help Wanted:* Persons to fill several church pews vacated by Easter Christians. Apply Sundays only at 8:30 and 11 A.M., Trinity Lutheran Church, San Rafael. Position offers forgiveness, plus eternal life."

THE MINISTER at Gary Memorial Church, Wheaton, Ill., replied to his associate's first service sermon on "What Does the Church Mean to You?" with one on "Excess Baggage."

IT WAS AN ELABORATE musical program planned by the director of music at the high school, and the climax was a bass solo by a big, handsome doctor.

When the visiting minister was introduced for his evangelistic message, he said:

"This is the sweetest musical introduction to a meeting that I have ever experienced. You are certainly fortunate in having such talent in your church. While the doctor was singing, I kept thinking how I'd like to have such a doctor for my own private physician."

An ill-concealed snicker went over the congregation, who knew that the doctor was a veterinarian.

—W. BRISTOW GRAY in *Christianity Today*

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As a special service to its readers, **THE NEW CHRISTIAN ADVOCATE** provides this listing of manufacturers and suppliers of altarware and vestments. Additions to this directory to appear in future issues will include as complete listings as possible of reliable church equipment sources in all fields. Recommendations for additions should be sent to: **Church Equipment Directory, THE NEW CHRISTIAN ADVOCATE.**

ALTARWARE AND COMMUNIONWARE

Bethany Press, Box 179, St. Louis 3, Missouri
William H. Dietz, Inc., 10 South Wabash Ave., Chicago 3, Ill.
R. Geissler, Inc., 252-17 Northern Blvd., Little Neck, L. I., N.Y.
The Gorham Co., Ecclesiastical Div., 333 Adelaide Ave., Providence, R.I.
McCrae & Co., 914 Old Nepperhan Avenue, Yonkers, New York
The Methodist Publishing House (contact House serving you)
Morehouse-Gorham Co., Inc., 14 E. 41st St., New York 17, N.Y.
National Church Goods Supply Co., 821-23 Arch St., Philadelphia, Pa.
The Payne-Spiers Studios, 48-54 E. 13th St., Paterson, New Jersey
J. P. Redington & Company, Scranton 2, Pennsylvania
The Rostand Manufacturing Company, Milford, Connecticut
Sudbury Brass Goods Co., Inc., 55 Sudbury St., Boston 14, Mass.
The C. E. Ward Company, New London, Ohio
J. Wippell & Co., Ltd., 15 Prince St., Paterson 82, New Jersey



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De Moulin Bros. & Co., 1141 S. 4th St., Greenville, Illinois
McCrae & Company, 914 Old Nepperhan Avenue, Yonkers, New York
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Morehouse-Gorham Co., Inc., 14 E. 41st Street, New York 17, New York
National Church Goods Supply Co., 821-23 Arch St., Philadelphia 7, Pa.
The Parson & Parsons Co., 413-35 Huron Rd., Cleveland 15, O. (collars & cuffs)
Thomas A. Peterson Co., 501-07 E. 33rd St., Kansas City, Missouri
The C. E. Ward Company, New London, Ohio
J. Wippell & Co., Ltd., 15 Prince St., Paterson 82, New Jersey

See **ADVOCATE/TOGETHER** advertising pages for further information about companies printed in boldface type.

Together Preview



NOTE TO PASTORS: *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

BIGGEST WOMEN'S SCHOOL ON EARTH a Color Pictorial

An eight-page color pictorial of the everyday life in Ewha University, Seoul, Korea. Established in 1886 by a Methodist missionary, this school shocked the staid noblemen of Korea.

But Ewha has grown to be a leading world institution. It has survived the Japanese and Communist occupations, all manner of hardship. Ewha is a curious blend of religion and patriotism and is doing much to shape the future of Korea.

GRANDMA AND THE SEA GULL by Louise Dickinson Rich

This month's *Reader's Choice* is a moving story of two neighbor women who were jealous of each other for many years. Then one made a discovery—that can be yours, too! Sermon material.

THE NIGHT I CROSSED THE BRIDGE by Eleanor Rhinesmith

The third place winner in TOGETHER's contest, "The Day My Religion Meant Most to Me," is the story of how a young woman—separated from her husband during wartime—found courage through prayer to carry on.

COACHES CAN BE CHRISTIAN

Coaches, fans, and athletes across the country pounced on the question raised by James W. Carty, Jr., in his August TOGETHER article on, "Can Coaches Be Christian?" This month's *Powwow* is a follow-up story in which readers name coaches and athletes who *are* Christian.

WRITE YOUR 'THANK YOU' by George W. Crane

Here's a tip for your Thanksgiving Day—a way to make it more memorable. Remember to write your friends the thank-yous they deserve. More sermon material.

THE UN NEEDS MORE MUSCLE by Carlos P. Romulo

A former president of the UN Security Council does some sharp think-

ing on the life-or-death problems which face the world today. After 12 years, this chairman of the Philippine delegation to the UN takes a critical look and tells why the world body was able to accomplish some things and not others. A message for all of us.

KANSAS DISCOVERS DIXIE

by Charles W. Keysor

Sixty-nine alert Kansas teen-agers traveled 3,500 miles through the Southland to learn about their heritage. A picture story of the 14th annual Methodist Boys' Travel camp. Text and photos are by Charles W. Keysor.

MARYSVILLE'S CHRISTMAS MIRACLE

by Parry Dutton

This is the story of the great 1954 California flood which surrounded the town of Marysville at Christmas-time, forcing its abandonment. Yet, strangely enough, Marysville was not flooded. Why? This is something people are still talking about in Marysville.

CHRIST COMES TO THE CONGO

a Pictorial

A color photo page reporting the activities of the African evangelist, Moise Ngondjolo. It shows nearly 1,500 Africans attending a recent revival at Okeke, Belgian Congo—a Methodist "land of decision."

LOVE 'EM OUT LOUD!

by Peg Dean

A *Together in the Home* prescription for every home, the essence of which is, don't hide your affection under a bushel. You'll like the full

page illustration of what "I love you" means in a family.

NOW A FAMILY PHOTO CONTEST

Methodists everywhere are invited to participate in *TOGETHER's* second photo contest to develop another inspiring color pictorial. This one is to show "The Christian family at work, play, love, and worship." Tell your congregation.

MAKE YOUR FAMILY LIVE

by R. V. Ahrens

It's too bad these days that people don't seem to have much understanding in their family background and heritage, and yet we can all have this experience in a richer form. The Bible places emphasis on family histories, and in this story you can learn how to trace your family tree and bring your family alive.

EXPLORE WITH BOOKS

Everyone wants to see the best children's books of the season. This month *TOGETHER* lists many leading titles. They promise enchanting hours for boys and girls of all ages—maybe some Christmas suggestions. After reading this, you'll want to turn to the usual, lively book section by Barnabas.

DR. MICHALSON'S COLUMN

This month Dr. Michalson answers these questions about *Your Faith*: Must a Christian believe in the Virgin Birth? What is the authority of the Bible? Is the devil real?

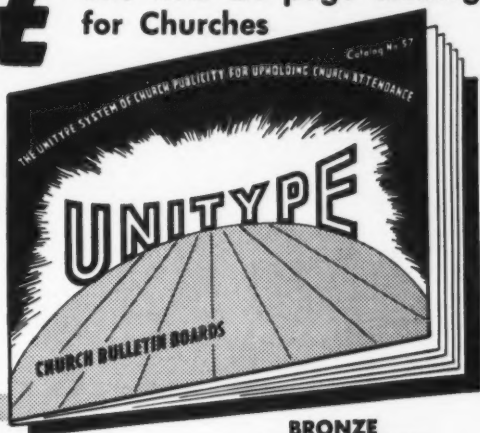
What are some of the questions about faith that your people are asking which Dr. Michalson could help clarify?

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